TREATY

OF

THE

HOLY GHOST

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INCLUDING

The general history of the two Spirits who dispute the empire
of the world and of the two Cities which they have formed;
With the proofs of the divinity of the Holy Ghost,
the nature and extent of its action
on man and on the world,

BY

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Ignoto Deo, To the Unknown God
ACT. xvii, 23

VOLUME I

PARIS
GAUME, BROTHERS AND J. DUPREY, PUBLISHERS
Rue Cassette, 4
1864
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In accordance with canonical rules, we have requested and are publishing the Imprimatur of the Bishop of Versailles, in the diocese where the Treatise on the Holy Ghost was printed.

"We sincerely congratulate Mgr Gaume for having the happy idea of writing a special and detailed Treatise on the Holy Ghost. It is certain that in our time the third person of the most holy Trinity is too little known or too forgotten. The work in question has the qualities that distinguish Mgr Gaume in all his writings. One finds in it knowledge, talent, an exact doctrine, and above all, a great love for the Church. It will instruct and edify those who read it; and it is to be desired that it be widely read.

PIERRE, Bishop of Versailles

Versailles, May 24, 1864.

INTRODUCTION

I

This work aims to make known, as far as it depends on us, the third Person of the Holy Trinity, in Himself and in His works. Several motives have determined us to undertake it.

The first is the glory of the Holy Ghost. God being charity by essence ([1]), all His works are love. To create is to love; to preserve is to love; to redeem is to love; to glorify is to love. Now, the Holy Ghost is the consubstantial love of the Father and the Son. He is therefore in all their works. It is through Him that the two other Persons of the august Trinity put themselves, so to speak, in contact with the world. Hence, this word of Saint Thomas: "The Holy Ghost is the first gift of God ([2])." And this other word from Saint Basil: "Everything that the creatures of heaven and earth possess in the order of nature, as well as in the order of grace, comes from the Holy Ghost." ([3])

Doesn't it seem that this divine Ghost should, as a rightful return, occupy the foremost place in our thoughts and in our gratitude? However, by a strange reversal, no one or almost no one thinks of Him.

We know the Father, we respect him, we love him. Could it be otherwise? His works are tangible and always present to the eyes of the body. The magnificence of the heavens, the riches of the earth, the immensity of the Ocean, the roar of the waves, the rumble of thunder, the wonderful harmony that reigns in all parts of the universe, eloquently restate to all the existence, wisdom, and power of God, the Father and conservator of all that is.

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[1] Deus charitas est. \ Joan., IV, 16.

[2] Cuni Spiritus Saoctus procédât ut amor, processit in ration e primi doni. P. 1, q. xxxviii, art. 2, corp.
When the Holy Ghost proceeded as love, he proceeded in reason from the first gift. P. 1, q. xxxviii, art. 2, corp.

[3] Neque enim est ullum omnino donum absque Spiritu Sancto ad creaturam perveniens. Lib. de Spir. Sanct., cap. xxix, n°55, opp. t. III, edit. noviss.
For there is no gift at all without the Holy Ghost reaching the creature. Lib. of Spir. St., chap. xxix, n°55, opp. t. 3, edit. novice

The Son is known, respected, and loved. No less numerous than those of the Father, and no less eloquent, are the preachers who speak of him. The touching story of his birth, his life, his death; the cross, the temples, the images, the paintings, the sacrifice of the altar, the feasts, make popular the different mysteries of his humiliations, his love and his glory. Finally, the Eucharist, which keeps him personally present in the tabernacles, makes the whole Catholic life gravitate towards him, from the cradle to the grave.

Is it the same with the Holy Ghost? His own works are not perceptible, like those of the Father and the Son. The sanctification he works in our souls, the life he spreads everywhere, escapes sight and touch. He did not become flesh like the Son. Like him, he did not dwell, in human form, among the children of Adam. Three times only did He appear under a tangible but fleeting emblem: a dove at the Jordan, a luminous cloud at Thabor, tongues of fire at the Cenacle. In order to represent him, the arts do not have, as they do for Our Lord, the ability to vary their depictions. Two symbols: that is all the artistic means left to piety, to reaffirm in the eyes its existence and its benefits.([4])

So, what knowledge is there of the Holy Ghost in the present world and even among Christians? Where are the vows addressed to Him, the worship rendered to Him, the confidence and love shown to Him, the serious and sustained expression of the continual need we have for His assistance? Does His very name, pronounced in the sign of the cross, arouse the same feelings as that of the Father and the Son? It is sad, but it is true to say it, the third Person of the Trinity in the nominal order, the Holy Ghost, is also the last in the knowledge and in the homage of the majority of Christians. This profound forgetfulness, let us be blunt, this general ingratitude, is the calvary of the Holy Ghost.

Now, if the passion of the second Person of the adorable Trinity moves the Christian to the depths of his being, how can one calmly witness the passion of the third? To be less accessible to our external senses, is it less painful? Is it not the same abandonment, the same contempt, too often the same blasphemies? From the mouth of the divine Spirit, do you not seem to hear the

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[4] It is known that the Church has forbidden representing the Holy Ghost in any form other than as a dove or tongues of fire. "The images of the Holy Ghost in the form of a young man are condemned and prohibited... The images of the Holy Ghost in the form of a dove, however, are approved and permitted." Also in the figure of tongues of fire, as the mystery of Pentecost is represented. Benedict XIV, Bull of Sollicitudinis, § 10, 16, 21.

lament that fell from the dying lips of the Man of Sorrows: "I looked for someone to share my pain, but there was no one; for a comforter, but I found none"? ([5])

To console the Holy Ghost, or at least, as Simon of Cyrene did for the Incarnate Word, to help Him carry His cross: a beautiful mission! if there ever was one. But, for weak creatures, the means of accomplishing it? To employ all their life in glorifying this most adorable and most amiable Person of the august Trinity. How to glorify Him? By changing, with regard to Him, ignorance and forgetfulness into knowledge and tender remembrance; ingratitude into gratitude and love; revolt into adoration and boundless devotion. Needless to say, in every respect, such a task is beyond our strength. Also our aim is much less to fulfill it than to indicate it.

II

The second reason, a consequence of the first, is the advantage of the clergy. To him the mission of making known the third Person of the adorable Trinity. But, from the outset, a serious difficulty arises: the scarcity of doctrinal sources. How many times have we heard our venerable brothers in the priesthood complain about the scarcity of works on the Holy Ghost! Their complaints are all too justified. On the one hand, where is the treatise on the Holy Ghost that has been published in the last few centuries? We are talking about a particular and somewhat comprehensive treatise. On the other hand, what does the teaching of classical theologies, the only ones we practically study, reduce to on this fundamental dogma? To a few pages of the *Treatise on the Trinity, the Symbol, and the Sacraments*. By everyone's admission, the concepts they reinforce are insufficient. As for the diocesan catechisms, necessarily more concise than elementary theologies, almost all content themselves with definitions.

The way to fill such a regrettable gap is to turn to the Church Fathers and the great theologians of the Middle Ages. But who has the time and means to engage in this study? From there, for the zealous priest, an extreme embarrassment, either to educate himself, or to prepare the youth for

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[5] I looked for someone to grieve with me, but there was none; and for one that would comforter me, but I found none. Ps. LXVIII :21.

confirmation, or to give the faithful a serious knowledge of Him without whom no one can do anything in the order of salvation, not even pronounce the name of their Savior. ([6])

A few very short and somewhat abstract details, which fix words rather than ideas in memory, make up the instruction of early childhood. At the solemn time of confirmation, the explanations, it is true, become a bit more extensive. But, on one hand, the first communion absorbs the children's attention; on the other hand, one continues to operate on the terrain of abstractions. Under the catechist's words, the Holy Ghost does not take on a body, revealing Himself through a long series of striking events. Lacking the means to speak, as is fitting, about the person and works of the Holy Ghost, one turns to His gifts.

Purely internal, these gifts are accessible neither to the imagination nor to the senses. Great is the difficulty of making them known, greater still that of making them appreciated. In ordinary teaching, they are neither clearly shown in their application to the acts of life, nor in their opposition to the seven deadly sins, nor in their necessary sequence for the deification of man, nor as the crowning of the edifice of salvation. Thus, experience teaches us that of all parts of Christian doctrine, the gifts of the Holy Ghost are perhaps the least understood and the least valued. Providing the means to remedy this serious disadvantage is, in our view, if not a duty, at least a service, the extent of which the exercise of the ministry has often taught us to measure.

III

The third reason is the *need of the faithful*. The more difficult it is to speak properly about the Holy Ghost, the more, it seems, one should multiply the instructions on this fundamental dogma. Not doing so and somehow keeping the Holy Ghost in the shadows, while striving to highlight all the other truths of the religion, is it not an anomaly, a misfortune, a fault? Isn't it clearly going against the teaching of the faith, against the recommendations of Scripture, against the conduct of the Fathers, against the intention of the Church, and against our own interests?

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[6] And no one can say: Jesus is Lord, except in the Holy Ghost. I Cor., XII, 3.

Do we truly understand that, placed between two eternities, we all, priests and faithful, are obliged, under penalty of falling into the eternal flames of hell upon death, to ascend to the brilliant thrones prepared for us in heaven? Let us think carefully that, to achieve this, we must become, through the perfection of our virtues, perfectly resembling images of the Most Holy Trinity? Do we truly understand that between these virtues and our weakness, there is infinity? Do we truly think that, without the help of the Holy Ghost, it is impossible not only to achieve the perfection of any virtue, but also to merit the first act of the Christian life? ([7])

However, from the scarcity of doctrine in the priest, come the meagerness and rarity of instructions on the Holy Ghost. Thoughtful Christians are astonished and saddened by it. In a language we are allowed to quote, as it struck our ears, they ask if the Holy Ghost has been *dismissed*, since no one speaks of Him anymore? Although based on different reasons, the complaints of the faithful are as legitimate as those of the clergy. They call for the satisfaction of a need that many may not fully realize, but which is nonetheless real. We want to talk about the invincible tendency that every man coming into this world feels, to develop in God: *Anima naturaliter christiana* (A naturally Christian soul).

Active image of the One who is love, the soul aspires to resemble Him. Now, as faith teaches us, the Holy Ghost is love itself, the consubstantial love of the Father and the Son. It follows that, without a serious knowledge of the Holy Ghost, and consequently of grace and its operations, the principle of divine life, deposited in us by baptism, is halted or hindered in its development. The Christian suffers, vegetates, withers, and with difficulty reaches the truth of supernatural life. To reach the top of Jacob's ladder, one must first know its rungs.

These observations concern good Christians, a large number of whom, despite their education, could almost say like the former neophytes of Ephesus: "If there is a Holy Ghost, we have not heard of Him, we know Him very little, and we invoke Him even less." ([8])

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[7] No one, therefore, says the Lord Jesus, in spirit, word, deed, heart, mouth, work, except in the Holy Ghost; and no one says so, except the one who loves. St. Augustine, Tract. on John, LXXIV, n° 1, opp. t. III, p. 2271, latest edition.

[8] But we have not even heard whether the Holy Ghost has been given. Act., XIX, 2.

What can be said about those countless multitudes that stir within the cities or populate the countryside? Without any other religious knowledge than the necessarily very imperfect lessons, and always too quickly forgotten, of the catechism: what do you think the Holy Ghost is for them? We will not hesitate to affirm it: He is the unknown God whose solitary altar Saint Paul found upon entering Athens. If they have retained some notions of the principal mysteries of faith, experience teaches that regarding the Holy Ghost, its necessary influence, the sequence and final purpose of its successive operations, they live in a state of almost complete ignorance. These multitudes, no one will contest it, form the vast majority of current nations; Thus, the rigorous accuracy of the epigraph of this work is sadly justified: "To the Unknown God:" *Ignoto Deo*

If imperfect knowledge of the Holy Ghost is an obstacle to the perfection of the Christian, we ask what absolute ignorance will be? What can divine life be in one who does not even know its principle? A leaden lid interposes itself between him and the supernatural world. This world of grace, this true, this unique society of souls, with its divine elements, its marvelous laws, its glorious inhabitants, its sacred duties, its incomparable magnificences, its eternal realities, its struggles, its joys, its resources, and its purpose; this world, for which man is made and in which he must live, is for him as if it did not exist. The noble ambition it was supposed to inspire turns into indifference, esteem into contempt, love into disgust.

Instead of being entirely supernatural, life is either only half so; or, concentrated in the sensible world, it becomes earthly and animalistic. Naturalism, usurping the dominion of souls, forms the general character of society. Deplorable divorce! which, diverting humanity from its end, strips the Holy Ghost of his glory and robs the Incarnate Word of the price of his blood, to deliver him to the demon.

IV

The fourth reason is the *interest of society*. To say that, since the preaching of the Gospel, there has never been an insurrection against Christianity as general and as obstinate as today, is to state a trivial thing by force of being repeated, and unfortunately by force of being true. But to say that is to admit that the world has never been as sick, and therefore also threatened by

unknown catastrophes; it is to declare, in the final analysis, that never, in eighteen centuries, has Satan reigned with such an empire, such power.

Who will save the patient? Men? No. In the temporal as in the spiritual, there is only one Savior, the man-god, the Christ Jesus. He alone is the way, the truth and the life: three things without which all salvation is impossible. How will the man-God save the world, if the world must be saved? As he saved him two thousand years ago: by the Holy Ghost. For what? Because the Holy Ghost is the adequate negative of Satan or the bad spirit.

Let's go further. If, at no time in the evangelical centuries, the reign of Satan has been as widespread and as accepted as it is today, the action of the Holy Ghost will have to take on characteristics of exceptional extent and strength. The axioms of geometry do not seem to us more rigorous than these propositions. From this necessity for the modern world of a new outpouring of the Holy Ghost, there exist certain premonitions whose value should not be exaggerated, but it would seem reckless to disregard them entirely.

Accepted by Count de Maistre, manifested by a large number of respectable men, both for their knowledge and virtue, they have descended into the world of piety and form the basis of a fairly general expectation. Abusing this kernel of truth, the devil himself brought forth a sect that was recently condemned by the Church. To the new influence of the Holy Ghost, the Church's brilliant triumph, the world's peace, the unity of the fold announced by the Prophets and by Our Lord Himself, as well as the other wonders of which the dogma of the Immaculate Conception seems to be the pledge, are attributed.

Be that as it may, one thing remains certain and gives a Treatise on the Holy Ghost all the merit of its timeliness. The world will only be saved by the Holy Ghost. But how will the Holy Ghost save the world if the world rejects Him? and it will reject Him if it does not love Him. How will he love him? How will he call him? How will he, in a frenzy, place himself under its influence if he does not know it? Making the Holy Ghost known therefore seems to us, from every point of view, a more pressing necessity than ever.

V

Such are, in brief, the main reasons for our work. Will we be allowed to add another? For twenty-five years, we have fought the *Evil Spirit*, signaling the return of his reign within the current nations. Long unnoticed by some, stubbornly denied by others, this culminating fact of modern history is now palpable. By everyone's admission, Satanism or Paganism, which is all one, is reaching, before our very eyes, limits as unknown as its power. Through one of its most accredited organs, the Society of Jesus, not suspected in this regard, has just acknowledged the reality of the terrible phenomenon and proclaimed it in Rome, a few steps from the Vatican.

In 1862, during the octave of the Epiphany, Father Curci, editor of the *Civiltà cattolicà*, ascended the pulpit, and eight times he raised the alarm, showing that Europe, Italy, Rome itself, are being invaded by paganism. "The modern world," he exclaims, "is rapidly returning to paganism." Without resurrecting its crude idolatry, it returns there through its thoughts, its affections, its tendencies, its works, its words. This is so true that if, from the immense sepulcher called the Roman soil, the contemporary people of the Scipios and the Coriolanus were to emerge alive, and if, without looking at our temples and our worship, they only paid attention to the thoughts, aspirations, and language of the great number, I am convinced they would find no significant difference between them and themselves except in the prostration of souls and the imbecility of ideas. ([9])

And further on: "Oh! yes; it is all too true, and, no matter the cost to me, I will say it: silencing evil is not a way to heal it." The present world, and, at this moment, perhaps more than any other part of the world, our Italy is obviously beginning to have thoughts, affections, desires little different from those of the pagans. Do not believe that it is necessary to worship idols for that. No. Paganism, in its constitutive part, or in its reason for being, implies nothing other than Naturalism. Now, if you look at society and family; if you listen to the speeches that are exchanged; if you read the books and newspapers that are printed; if you consider the trends that manifest: you will hardly find anything in all of this other than nature, nature alone, nature always.

"Well, this Naturalism invading and dominating modern society is pure paganism, all pure; but a paganism a thousand times more condemnable than

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[9] All that talk shows that modern society is rapidly returning to paganism, etc.*Il Paganesimo antico e moderno*. *Rome*, *1862* (Ancient and Modern Paganism. Rome, 1862.)

the ancient one, since modern paganism is the result of the apostasy from that faith which ancient paganism received with so much joy, embraced with so much love. Resurrected paganism, which has all the servility and all the abominations of the deceased, without having their originality and grandeur, since it is impossible to resurrect pagan grandeur, those who have attempted it having only ended up with unfortunate and always ridiculous parodies, if they were not too often atrocious. Desperate paganism, since no Balaam has promised it a star of Jacob, as to the ancient one, who was waiting for a call to life; while ours, born of the corruption of Christianity, or rather of a decrepit and gangrenous civilization, has no other appeal to await than that of the sovereign Judge, avenger of so many mercies trampled underfoot. ([10])

Thus, even by the admission of our most ardent adversaries, the corrosive worm of modern societies is neither Protestantism, nor indifferentism, nor any other particular social disease, but rather paganism that encompasses them all; paganism in its constitutive elements, as the world endured it eighteen centuries ago. From now on, to complete our work, what remains but to try to glorify the Holy Ghost, so that, reclaiming His dominion, He might drive out the usurper and once again regenerate the face of the earth?

VI

As for the plan of the work, it is outlined by the subject. The Holy Ghost in Himself and in His works; the explanation of His marvelous works in the Old and New Testament, consequently the incessant, universal action of the Holy Ghost, and the equally incessant action of the evil Spirit; the immense place He holds in the world of nature, as well as in the world of grace, and which He must, under penalty of death, hold in our lives, the third Person, today so forgotten and so unknown, of the adorable Trinity; the double regeneration of time and eternity, to which His love leads us; the nature, the conditions, the practice of the worship that heaven and earth owe Him on so many counts: such is the entirety of the subjects that compose this Treatise.

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[10] Now, this naturalism, introduced and dominant in the modern world, is pure and simple paganism, etc., p. 12.

Here is the order: Two opposing Spirits contend for the dominion of the world. Just as it is impossible to know redemption without knowing the fall; likewise, it is impossible to make known the Spirit of good without making known the Spirit of evil. Hardly have we mentioned the existence of the Holy Ghost, than we are obliged to speak of Satan, whose dark figure appears as the shadow next to the light.

The existence of these two Spirits implies that of a world superior to ours, the division of this world into two enemy camps, as well as its permanent, free, and universal action on the lower world. The reality of these three facts established, we observe the personality of the evil Spirit, his fall, the cause and consequences of his fall, and consequently the historical origin of evil.

The two Spirits did not remain in regions inaccessible to man, strangers to what happens on earth. Far from it; masters of the world, they reveal themselves as the founders of two cities: the City of good and the City of evil. Visible, palpable cities, as old as man, as extensive as the globe, as enduring as the centuries, they contain in their bosom the entire human race, both on this side and beyond the tomb.

A thorough knowledge of these two Cities is equally important to man, to the Christian, to the philosopher, to the theologian.

To man, given that each individual, each people, each era necessarily belongs to one or the other;

To the Christian, since one is the abode of life and the vestibule of heaven; the other, the abode of death and the vestibule of hell;

To the philosopher, given that the eternal struggle of the two Cities forms the general fabric of history, and alone accounts for what the world has seen, what it sees, what it will see until the end, of crimes and virtues, of prosperity and setbacks, of peace and revolutions;

To the theologian, given that the two Cities, showing in action the Spirit of good and the Spirit of evil, make them better known than all reasoning.

Thus, the two Cities are the subject of a study whose importance, perhaps its novelty, will forgive its length.

The formation, organization, governance, and purpose of the City of Good; its King, the Holy Ghost, revealed by the names it bears in the Holy Books; its princes, the good angels; their nature, their qualities, their hierarchies, their orders, their functions, the reason for each and every one: all subjects of particular investigations.

They are followed by a similar work on the City of Evil. We make known its formation, its government, its purpose; its king, Satan, revealed by his biblical names; its princes, the demons; their qualities, their hierarchies, their dwelling, their action on man and on creatures.

Every city is divided into two classes: the rulers and the ruled. After the princes come the citizens of the two cities: the men. We show their existence placed between two enemy armies that contend for it, as well as the ramparts with which the Holy Ghost surrounds the City of Good, to prevent man from leaving it or the demon from entering it.

Knowing the two Cities in themselves and in their metaphysical existence is not enough for our needs: we must see them in action. Hence, the religious, social, political, and contemporary history of each. This picture encompasses, in its intimate causes, the entire history of humanity: we could only sketch it. Nevertheless, our sketch highlights the crucial point, that is, the terrifying parallelism that exists between the City of Good and the City of Evil, between the divine work to save man and the satanic work to lose him. To expose this parallelism not only in its entirety but also in its main features seemed to us the best way to unmask the Spirit of Darkness and to make the current world, whether incredulous or frivolous, acutely aware of the permanent presence and multifaceted action of its most formidable enemy.

From this results, as evident as the light, the perpetual and perpetually binding obligation; "imperative for us all, peoples and individuals, to remain vigilant, and, under penalty of death, to stay or return under the dominion of the Holy Ghost." This consequence concludes the first volume of the work and leads to the second.

VII

So that man and the world feel the need to place themselves under the dominion of the Holy Ghost, it is necessary, above all, that they know this divine Ghost: *Ignoti nulla cupido*. A general and purely philosophical knowledge would not be sufficient. It requires an intimate, detailed, practical science: providing it is the goal of our efforts.

After demonstrating the divinity of the Holy Ghost, discussing His procession and mission, explaining His attributes, we follow His special action

on the physical world and the moral world in the Old Testament. This work prepares us for the evangelical times.

Here, in all the magnificence of His love, the third Person of the adorable Trinity is revealed. Before us stand four great creations: the Holy Virgin, the Incarnate Word, the Church, the Christian. These four masterpieces are studied with even greater care, as they encompass the entire philosophy of history; for they summarize the entire mystery of grace, that is to say, all of God's action in the world.

This mystery of grace, by which man becomes God, is, as far as it has depended on us, explained in its admirable details. We speak of the principle of our divine generation, the elements it is composed of, their nature, their connection, their successive development, until the son of Adam has reached the measure of the Incarnate Word, Son of God and God Himself. The Virtues, the Gifts, the Beatitudes, the Fruits of the Holy Ghost, all the intimate work of grace, so little valued these days because it is so little known, are explained with the necessary extent for the Christian who wants to educate himself, and for the priest tasked with educating others.

The beatitudes of time lead to the beatitude of eternity. Having become a child of God through the Holy Ghost, man has the right to his Father's inheritance. Crossing the threshold of eternity, we try to lift a corner of the veil cast over the splendors and delights of this kingdom created by love, governed by love, where everything is, for both body and soul, light without shadow, life without limits, that is to say, a full, incessant communication of the Holy Ghost to the elect and from the elect to the Holy Ghost: the ebb and flow of an ocean of love that will plunge the students of the Chrism, *alumni Christmatis*, into an eternal intoxication.

So many blessings from the Holy Ghost demand a proportionate recognition from man. We show how this recognition has manifested itself over the centuries, how it must continue to manifest itself. It shines in the depiction of the worship of the Holy Ghost, in the festivals, associations, public and private practices established in honor of the Eternal Benefactor, to whom every creature in heaven and on earth owes what it is, what it has, what it hopes for: *For there is no gift whatsoever that reaches a creature without the Holy Ghost*.

VIII

To fulfill our task, three times difficult by its nature, its extent, and the theological precision it demands, we have, without mentioning the councils and papal constitutions, called upon the oracles of true science, the Church Fathers, to assist us. Their doctrine on the Holy Ghost is so profound and so abundant that nothing can replace it. Let's add that today it is so little known that it offers all the interest of novelty.

Is it a matter of specifying dogmatic truths through rigorous definitions, of providing the ultimate reason for things, or of showing the hierarchical connection that unites the elements of our divine formation? In these delicate matters, Saint Thomas has served as our master. May the numerous quotations we have borrowed from him make him increasingly known, and accelerate the movement that today redirects serious minds towards this incomparable source of all true science, divine and human!

Is it not time to return, we will ask in this connection, from the aberration which has been so fatal to the clergy, to the faithful, to the Church, to society itself? There exists a genius, unique in his kind, whom the admiration of the centuries calls the *Prince of theology, the Angel of the school, the Angelic Doctor*; a genius whose breadth embraces in an immense synthesis all the theological, philosophical, political, social sciences, and who has taught them all with incomparable clarity and depth; a genius whose doctrine is so sure, that at the Council of Trent, his writings, by a privilege unknown in the annals of the Church, deserved to be placed alongside the Bible itself; a genius to whom the Vicar of Jesus Christ, in canonizing his virtues, gave this solemn testimony: "As many articles as Brother Thomas wrote, so many miracles did he perform. He alone has enlightened the Church more than all the other doctors." He is an encyclopedia that takes the place of everything. At his school, one profits more, in a year, than that of all the other doctors during the whole of one's life." ([11]) Finally, so that nothing is lacking in his glory, a genius so powerful, that a

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[11] How many articles he published, so many miracles he performed... He illuminated the Church more than all other teachers... with all due respect to others, I would say that St. Thomas alone is worth more than all... In those books, a man makes more progress in one year than in the entire time of his life in the teachings of others. (Bull of John XXII, Life of Saint Thomas, by Father Touron, art. 55, March 7, no. 81)

heretic of the sixteenth century did not fear to say: "Take away Thomas, and I will destroy the Church." ([12])

Thus, one must consider Saint Thomas, placed in the midst of the centuries, both as a reservoir where all the rivers of doctrine from the East and the West have come together, and as a sieve through which, freed from everything that is not high and pure science, the waters of tradition come to us fresh and clear without having lost any of their fertility.

Now, this doctor, this saint, this master so useful to the Church and so formidable to heresy, the Renaissance banished him from seminaries, just as it banished all Christian authors from colleges. Less than thirty years ago, which professor of theology, philosophy, or social law spoke of Saint Thomas? Who knew his works? Who read them? Who meditated on them? Who printed them? By whom and by what was it replaced!

Unbeknownst to us, we had thus partially fulfilled the heresiarch's wish. So, what happened? Where is the science of theology, philosophy, and public law among us today? In what state are the Church and society? What is the quality of the weapons used to defend them? What is the depth, the breadth, the solidity, the nutritional value of the doctrine distributed to the intelligentsia in most modern works: books, newspapers, magazines, lectures, sermons, catechisms? We do not have to answer. It is sweeter for us to greet the movement of return that is manifesting towards Saint Thomas. Happy if these few lines of pain and love, escaping from what is most intimate in the soul,, could make it more general and more rapid!

IX

We will express one last wish, which is to see the apostolic fervor for the Holy Ghost awaken in the clergy and the faithful. If it is true that between the present times and the early centuries of Christianity, there is more than one connection, let us add a new point of resemblance through our eagerness to know and our fidelity to invoke the third Person of the adorable Trinity, an inexhaustible source of light, strength, and consolation.

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[12] (2) Take away Thomas, and I will destroy the Church. — Despite Bayle's denials, this word is Bucer's.

May the words of the Wise, applied to the Holy Ghost and so well understood by our ancestors, become the encouragement of our efforts and the rule of our conduct. "Blessed is the man who dwells in Wisdom, who meditates on its perfections and with it studies the wonders of the Creator, Redeemer, and Glorifier God; who ruminates on its ways in his heart; who delves into its mysteries; who pursues it like a hunter, and lies in wait to catch it; who looks through its windows; who listens at its doors; who stands near its house, and plants the peg of his tent on its walls, so as to dwell under its hand." In the shadow of this divine Wisdom, he and his sons, his faculties, his works, his life and his death, will taste the delights of peace. She herself will nourish them with her fruits, protect them with her branches; and, sheltered from storms, they will live happily and rest in glory: *Et in gloria efus requiescet*. ([13])

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[13] Ecclesiastes, XIX, 22 et seqq.

TRAITÉ

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CHAPTER PREMIER

THE SPIRIT OF GOOD AND THE SPIRIT OF EVIL

Two opposing Spirits, rulers of the world. — Proofs of their existence: universal faith, dualism. — The existence of these two Spirits implies the existence of a world superior to ours. — Necessity to demonstrate it. — The denial of the supernatural, the great heresy of our time. — What the supernatural world is. — Proofs of its existence: Religion, history, reason. — Passages by Mr. Guizot.

Two opposing Spirits contend for dominion over the world.
History is nothing but the tale of their eternal struggle.

This great fact implies:

The existence of a world superior to ours;
The division of this world into good and bad;
The double influence of the higher world on the lower creation;

Four fundamental truths that must, above all, be placed above contestation.

That two opposing Spirits contend for the dominion of man and creation, this dogma is inscribed at the beginning of the theology of all peoples and in the biography of every individual. Revelation teaches it. Ancient paganism shows
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it in the universal worship of spirits, both good and evil. The Buddhism of the Indian, the Chinese, and the Tibetan, the fetishism of the African Negro, as well as the bloody idolatry of the Oceanian, continue to provide undeniable proof of it. At the heart of civilization, no less than at the center of barbarism, experience makes it perceptible in a fact that is always ancient and always new, *Dualism*.

Unless one denies any distinction between truth and error, between good and evil, between killing one's father and respecting him, that is to say, unless one reduces humanity to cattle, one is indeed forced to recognize on earth the coexistence and perpetual struggle of the true and the false, the just and the unjust, good deeds and bad deeds. Now, this phenomenon is an inexplicable mystery, except by the existence of two opposing Spirits superior to man.

To cite just one piece of evidence: human sacrifice has traveled around the world. It continues, even now, among all peoples who do not worship the Spirit of good, the Holy Ghost, as revelation makes it known. But the idea of human sacrifice is as foreign to the lights of reason as it is opposed to the sentiments of nature. Whatever it does, reason will remain eternally powerless to find any connection between the murder of my fellow man and the atonement of my sin. Far from following the instinct of nature, the father, no matter how degraded he may be, has always shuddered, and will always shudder, at the thought of bringing his own child to the sacrificial knife.

However, the sacrifice of man by man, of the child by the father, is a fact; it therefore has a cause. It is a universal and permanent fact; therefore, it has a universal and permanent cause. It is a fact that is humanly inexplicable; therefore, it has a superhuman cause. It is a fact that occurs everywhere the Spirit of Good does not reign, therefore it is inspired and commanded by the Spirit of Evil.

Explaining dualism alone, these two Spirits are the true rulers of the world. It is certainly not, and we are eager to say so, that they are equal to each other. To claim otherwise would be to fall into Manichaeism: a monstrous error that reason rejects and faith condemns. The truth is that these two Spirits are unequal, with an infinite inequality. One is God, power, eternal; the other, a mere creature, an ephemeral being that a breath could annihilate. Only, by a counsel of His infallible wisdom, but whose depth man here below will never be able to fathom, God has left Satan the formidable power to fight against Him; and, in the possession of the human race, to keep the victory undecided. We will soon try to lift a corner of the veil that covers this undeniable mystery.

In the meantime, the existence of two opposing Spirits implies the existence of a world superior to ours. By this, we mean a world composed of beings more perfect and more powerful than us, freed from matter and purely spiritual: God, the good and evil angels, countless in number; a world of causes and laws, without which ours would not exist or would function at random, like a ship without a compass and without a pilot; a world for which man is made and towards which he aspires; a world that envelops us on all sides, and with which we are constantly in contact; to whom we speak, who sees us, who hears us, who acts on us and on material creatures, truly, effectively, as the soul acts on the body.

Far from being a chimera, the existence of this higher world is the foremost of realities. Religion, history, reason come together to make it the fundamental article of the faith of humankind. Today more than ever, it is necessary to demonstrate it: for the denial of the supernatural is the great heresy of our time. Not long ago, Mr. Guizot himself made this observation. He wrote: "All the attacks that Christianity is currently facing, however diverse they may be in nature or extent, originate from a common point and aim at a common goal, the denial of the supernatural in the destinies of man and the world, the abolition of the supernatural element in Christian religion, in its history as well as in its doctrines."

Materialists, pantheists, rationalists, skeptics, critics, scholars, some highly, others very discreetly, all think and speak under the influence of this idea, that the world and man, moral nature as well as physical nature, are solely governed by general, permanent, and necessary laws, none of which has ever come and none ever comes to suspend or modify their course. ([14])

Nothing could be more accurate. We will only add that indicating the problem is not the same as curing it. In order to set on the path to a remedy, it would have been necessary to explain how, after eighteen centuries of Christian supernaturalism, present-day Europe is populated by naturalists of all shades, whose race, flourishing in pagan antiquity, had disappeared since the preaching of the Gospel ([15]). In any case, individual negations fade before general

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[14] The Church and Christian Society in 1861, chap. IV, pp. 19 and 20. — In his so-called Life of Jesus, Renan has sadly vindicated Mr. Guizot. Renan is nothing but an echo.

[15] We said it in our work, **Rationalism**.

affirmations. However, the human race has always asserted the existence of a supernatural world.

The existence of a religion among all peoples is a fact. This fact is inseparable from the belief in a supernatural world. "It is, continues Mr. Guizot, on a natural faith in the supernatural, on an innate instinct of the supernatural that all religion is founded." In all places, in all climates, at all times in history, at all levels of civilization, man carries within him this feeling, I would rather say this premonition, that the world he sees, the order in which he lives, the events that succeed each other regularly and constantly around him, are not everything.

"In vain does he make discoveries and conquests each day in this vast ensemble; in vain does he observe and skillfully ascertain the permanent laws that govern it: his thoughts do not confine themselves to this universe surrendered to science." This spectacle is not enough for his soul; it leaps elsewhere; it seeks, it glimpses something else; it aspires for the universe and for itself to other destinies, to another master:

Beyond both, the God of both resides, said Voltaire; and the God who is beyond both, it is not nature personified, it is the supernatural in person. It is to Him that religions address themselves; it is to establish a relationship between man and Him that they are founded. Without man's instinctive faith in the supernatural, without his spontaneous and invincible impulse towards the supernatural, religion would not exist ([16]).

The human race does not only believe in the isolated existence of a supernatural world, it also believes in the free and permanent, immediate and real action of its inhabitants on the lower world. From this constant faith, we find proof in a fact no less striking than religion itself, which is prayer: "Alone among all beings here below, man prays." Among moral instincts, there is none more natural, more universal, more invincible than prayer. The child approaches it with eager docility. The old man retreats there like into a refuge against decay and isolation. The prayer rises on its own from the young lips that barely stammer the name of God, and from the dying lips that no longer have the strength to pronounce it.

"Among all peoples, famous or obscure, civilized or barbaric, one encounters at every turn acts and formulas of invocation." Wherever men live,

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[16] The Church and Christian Society in 1801, chap. IV, p. 21.

in certain circumstances, at certain times, under the influence of certain impressions of the soul, eyes are raised, hands are joined, knees are bent, to implore or to give thanks, to worship or to appease. With fervor or with trembling, publicly or in the secrecy of his heart, it is to prayer that man turns as a last resort, to fill the voids of his soul or to bear the burdens of his destiny. It is in prayer that he seeks, when everything is lacking, support for his weakness, consolation in his pain, hope for virtue. ([17])

Let it not be believed that this trust in the power and goodness of supernatural beings is a chimera. First of all, I would like someone to show me a universal chimera. Next, no one underestimates the moral and inner value of prayer. By the mere act of praying, the soul finds relief, rises up, calms down, and strengthens itself. She experiences, by turning to God, that feeling of returning to health and rest that spreads through the body when it moves from a stormy and heavy air to a serene and pure atmosphere. God comes to the aid of those who implore Him, before and without them knowing if He will grant their requests. If there is a single man who considers these happy effects of prayer to be chimerical because he has never experienced them, he should be pitied; but he should not be refuted.

Prayer has a higher form than speech; it is sacrifice. Moreover, easy to observe since it is always tangible, this second form is no less universal than the first. In use among all peoples, at all times, under all latitudes, sacrifice has been offered to beings good or bad, but always foreign to the lower world. Never has the blood of a bull flowed on the altars in honor of a bull, a material being, or even a man.

The right to sacrifice for man only begins when flattery sees a genius personified in him, and it is to this genius that the sacrifice is addressed; or, when, by removing him from the lower world, death has made him an inhabitant of the supernatural world. Now, in the thought of humankind, sacrifice has the same meaning as prayer. Perpetually offered, it is therefore the perpetual proof of humanity's faith in the permanent influence of the higher world on the lower world.

Man has never been satisfied with admitting a general and indeterminate action of supernatural agents on the world and on himself. Asked at any moment you please during its long existence, it will tell you: I believe in the

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[17] The Church and Christian Society in 1861, chap. IV, p. 22.

governance of the material world by the spiritual world, just as I believe in the governance of my body by my soul; I believe that each part of the lower world is directed by a special agent of the supernatural world, tasked with preserving and maintaining it in order. I believe these truths, just as I believe that in visible governments, a pale reflection of this invisible government, sovereign authority, personified in its officials, is present in every part of the empire, in order to protect it and make it contribute to the general harmony.

No one is unaware that the peoples of pagan antiquity, without any exception, acknowledged the existence of heroes, demi-gods, to whom they attribute the marvelous events of their history, their legislations, the establishment of their empires. No one is unaware that they believed, wrote, and sang that each part of the material world is animated by a spirit that presides over its existence and movements; that this spirit is a supernatural being, worthy of human homage and powerful enough to make the creature, whose care is entrusted to it, an instrument of good or an instrument of evil. The same belief is still in full force today among all the idolatrous peoples of the five parts of the world.

In this unanimous belief, the foundation of religion and poetry, as well as of the public and private life of humankind, is there no shred of truth? Unless struck by madness, who would dare to assert it? The world of bodies is governed by the world of spirits: such is, although altered on a few minor points, the fundamental dogma that humanity has always possessed.

Do we want to have it in all its purity? let us reread the divine oracles. From the very first page of the Old Testament, we see the Spirit of evil manifesting itself in the form of a serpent, and this supernatural seducer exercising a domination over man and the world that he has never lost. On the other hand, we see the Spirits of good governing the people of God, just as the ministers of a king govern his kingdom.

From Abraham, the father of the chosen nation, to the Maccabees, the last champions of its independence, all the men of the Bible are guided, aided, and protected by supernatural agents, whose influence determines the great events recorded in the history of this people, a model for all others. Successor, or rather, the development of the Jewish people, the Christian people offer us the same spectacle. But, if the most perfect of all societies have always been, and still are, under the direction of the angelic world, all the more so are the less perfect

societies, precisely because of their inferiority, subjected to the same governance.

As for purely material creatures, let us listen to the testimony of the greatest geniuses who have illuminated the world. "The angels, says Origen, preside over all things, over the earth, over water, over air, over fire, that is to say, over the principal elements; and, following this order, they reach all animals, all seeds, and even the stars of the firmament." ([18]) Saint Augustine is no less explicit. "In this world, he says, every visible creature is entrusted to an angelic power, according to the repeatedly stated testimony of the holy Scriptures." ([19]) The same language in the mouths of Saint Jerome, Saint Gregory of Nazianzus, and the most authentic organs of the faith of the regenerated human race.

From this universal, invincible faith, true philosophy provides two peremptory reasons: the harmony of the universe and the nature of matter.

The harmony of the universe. There is no leap in nature: *Natura non facit saltum*. All the creatures visible to our eyes overlap, fit into each other, and are linked to one another by mysterious connections, the successive discovery of which is the triumph of science. From one degree to another, all lead to man. Spirit and matter, man is the bond of two worlds. If, by his body, he is at the highest degree of the scale of material beings; by his soul, he is at the lowest of the scale of spiritual beings. The reason for this is that the perfection of beings, and consequently their hierarchical superiority, is calculated based on their more or less complete resemblance to God, the being of beings, the uncreated spirit, the perfection par excellence.

Now; the purely material creature is less perfect than the creature that is both material and spiritual at the same time. In turn, this one is less perfect than the purely spiritual creature. Since there is no leap in the works of the Creator, above purely material beings, there are therefore mixed beings; above mixed beings, purely spiritual beings; above man, angels. Pure spirits, these brilliant creatures, hierarchically arranged, continue the long chain of beings and are, in

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[18] Angels preside over all things, both land and water, as well as air and fire, that is, the principal elements, and in this order they extend to all animals, to every seed, to the very stars of heaven. *Homily* VIII, *in Jeremiah.*

[19] Each visible thing in this world has an angelic power appointed to it, as the divine Scripture testifies in several places. *Lib. De diversis, quæst*. LXXXIII-LXXIX, n° 1, *opp*. t. IV, p. 125

relation to man, what he himself is in relation to purely material creatures; they connect him to God, just as man himself connects matter to spirit.

All of this is based on two great laws that reason cannot contest without falling into the absurd. The first, that all creation descended from God incessantly tends to return to God, for every being gravitates towards its center. The second, that inferior beings can only return to God through superior beings .([20]) Now, as we have seen, the purely material being, by its very nature, is inferior to the mixed being, and it is only through the latter that it can return to God. In turn, the mixed being, being naturally inferior to the pure spirit being, can only return to God through the latter. Catholic theology thus formulates a high philosophical axiom when it says: "All corporeal beings are governed and maintained in order by spiritual beings; all visible creatures by invisible creatures." ([21])

The nature of matter. Matter is inert by its nature, no one can deny it: "However, says Saint Thomas, we see matter in motion everywhere." Movement can only be communicated to it by beings that are naturally active. These beings are and can only be spiritual powers, which, superimposing themselves upon one another, lead to angels and to God Himself, the principle of all movement. From there, these words of Saint Augustine: *All bodies are governed by a spirit of life endowed with intelligence*; and these from Saint Gregory: *In this visible world, nothing can be put in order and motion except by an invisible creature*. Thus, the entire world of bodies is made to be governed by the world of spirits.([22])

To this proof drawn from the movement of matter is added a fact "which deserves," says M. Guizot, "all the attention of the adversaries of the supernatural. It is recognized and established by science that our globe is prior

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[20] Order is divinely instituted in things, according to Dionysius, so that through intermediaries, the ultimate may be brought back to God. *S. Th.*, dist. XLV, q. III, art. 2.

[21] Since, according to Augustine (Book III, On the Trinity, and St. Thomas, Part I, Question 110, Article 8, Body), all bodies are governed and arranged by the spirit and the invisible creator, and the angelic nature is nobler than the corporeal, it is necessary for angels to have authority over them. *Viguier*, ch. III, p. 87, édit. in-4°, 1571.

[22] All bodies are governed by the spirit of life, the reason of the world (*De Trinit*, lib. III, cap IV). In this visible world, nothing can be arranged except through an invisible creature (*Dialog*. IV, cap. V). And therefore, the corporeal nature was born to be moved immediately by the spiritual nature according to the order (*pars* I, quæst 1, art. 1, 2, 3). — There are therefore as many souls as there are lives: vegetative life and soul, sensitive life and soul, intellectual life and soul. Needless to say, the first two souls are not of the same nature as ours, nor is the life of which they are the principle.

to man. In what way and by what power did the human race begin on earth? There can be only two explanations for its origin: either it was the proper and intimate work of the natural forces of matter; or it was the work of a supernatural power, external and superior to matter. Spontaneous creation or free creation, one or other of these causes is necessary for the appearance of man here below.

"But assuming, which I for my part do not assume at all, spontaneous generations, this mode of production could, would have ever been able to produce only child-beings, in the first hour and in the first state of nascent life." No one, I believe, has ever said, and no one will ever say that, by the virtue of spontaneous generation, man, that is to say, man and woman, the human couple, could have emerged, and that they emerged one day, from the womb of matter, fully formed, fully grown, in full possession of their stature, their strength, all their faculties, as Greek paganism made Minerva emerge from the brain of Jupiter.

"It is only under this condition that, upon appearing for the first time on earth, man could have lived there, perpetuated himself, and founded the human race." Can one imagine the first man being born in the state of early childhood, alive, but inert, unintelligent, powerless, incapable of sustaining himself for even a moment, trembling and moaning, without a mother to hear him and to nourish him? However, that is the only first man that spontaneous generation can produce. Obviously, the other origin of the human race is the only admissible one, the only possible one. The supernatural fact of creation alone explains the appearance of man here below… And the rationalists are forced to stop before the supernatural cradle of humanity, powerless to bring forth man without the hand of God. ([23])

In summary, when questioned about the supernatural world, humankind responds with three acts of faith:

I believe and have always believed in the existence of a higher world.

I believe and have always believed in the governance of the lower world, not by immutable laws, but by the free action of superior agents.

I believe and have always believed that, in certain cases, God intervenes Himself or through His agents, in an exceptional manner, in the governance of

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[23] *The Church and Christian Society* , 1864, chap. IV, p. 26.

the lower world, that is to say, He suspends or modifies the laws of which He is the author, and performs miracles.

I particularly believe, adds the modern world, the elite of humanity, that I was born of a miracle. My entire existence rests on the faith in the resurrection of a dead man, and my civilization is founded on a tomb.

To label this constant, universal, invincible faith as erroneous, one must prove that the human race, from its origin to the present day, is afflicted by a triple madness. Madness to have believed in the existence of a supernatural world; madness to have believed in the influence of superior beings on inferior beings; madness to have believed that the Supreme Legislator is free to modify His laws or to suspend their course.

These three acts of filial piety, religiously accomplished, and the human race duly convinced of having always been struck by madness, there remains a fourth: the denier of the supernatural must prove that he himself is not mad.

CHAPTER II

DIVISION OF THE SUPERNATURAL WORLD

Certainty of this division: the universal and permanent dualism. — Cause of this division: a culpable act. — Historical origin of the evil. — Historical origin of evil. — Explanation of the passage from Saint John: A great battle took place in heaven, etc. Explanation of the passage from Saint John: A great battle took place in heaven, etc. — Nature of this battle. — Grandeur of this battle. — In which sky it took place. — Two orders of truths: natural truths and supernatural truths. — The angels naturally know the first ones with certainty. — The trial was about a truth of the supernatural order. — Fall of the Angels.

We have just seen that the higher world, the world of pure intelligences, necessarily governs man and the world that is inferior to it. Logically, it follows that the King of the higher world is the true King of all things. Angels, men, forces of nature are only his agents. Everything depends on him; he alone depends on no one. Therefore, it seems that in the universe everything should be peace and unity. Another reality is: dualism is everywhere.

Now, dualism exists in the lower world only because it exists in the higher world; in the world of facts, only because it exists in the world of causes. Division and war therefore broke out in heaven before descending to earth. Deep, fierce, universal, permanent, what they are among men, they are among angels. In a word, the supernatural world divided into good and evil, such is the second fundamental truth that must be brought to light.

God being goodness by essence, everything that comes from His hands can only be good. ([24]) Since a part of the inhabitants of the higher world are evil, and they are not so by nature, it must necessarily be concluded that they have become so. No one becomes bad except through their own fault. Every fault presupposes free will. The evil angels were therefore free, and they abused their freedom. But what is the trial at which they voluntarily failed? If reason acknowledges its existence, only revelation can explain its nature. Under the

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[24] God is love. *1 John*, IV, 16. — God saw all that He had made, and it was very good. *Gen.*, I, 31.

penalty of reasoning eternally, one must therefore question God Himself, the author of the trial and the witness of its results.

Here is what the Ancient of Days said to his most intimate confidant: A great battle took place in heaven; Un grand combat eut lieu dans le ciel ; Michel et ses anges combattaient contre le Dragon ; *et le Dragon combattait, et ses anges avec lui*. Michael and his angels fought against the Dragon; and the Dragon fought, and his angels with him ([25]). These few words contain treasures of insight. There, and there alone, is the historical origin of evil. Everywhere else, uncertainties, contradictions, darkness, eternal gropings. As we touch upon the great problem of the world, let us insist on every syllable of the divine oracle.

What is this battle, prælium? The angels being pure spirits, this battle was not a material struggle, like that of the Titans in mythology; nor was it a brawl similar to those fought on earth, where the combatants take turns attacking from a distance with projectiles, engage in hand-to-hand combat, knock each other down, and trample each other underfoot. Like the beings who are its actors, an angelic battle is purely intellectual. It is an opposition between pure spirits, some of whom say yes to a truth, and others no.

It's a great battle, *prœlium magnum.* It is great, indeed, from whatever point of view one considers it. Great, by the number and power of the combatants; great, because it was the beginning of all others; great, by its immense, eternal results; great, by the truth that was its object. To divide heaven into two irreconcilable camps, to lead a third of the angels into the abyss, and to ensure the eternal happiness of the others: the truth in dispute must have been a fundamental dogma ([26]).

What can be the nature of this truth proposed, as a test, to the worship of the celestial hierarchies? For angels, as for humans, there are two kinds of truths: truths of the natural order and truths of the supernatural order. The former do not exceed the natural faculties of the angel and the man. The second ones are different: let us explain this point of doctrine.

Work of an infinitely good God, every being is created for happiness. The happiness of the being consists in its union with the end for which it was created. All beings having been created by God and for God, their happiness

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[25] And there was a great battle in heaven; Michael and his angels fought with the Dragon; and the Dragon fought, and his angels. *Apoc*., XII, 7.

[26] And his tail drew the third part of the stars of heaven, and cast them to the earth. *Apoc,* XII, 4.

consists in their union with God. In intelligent beings, made to know and to love, this union takes place through knowledge and love. Developed as much as the forces of nature allow, this knowledge and this love constitute the natural happiness of the creature.

God was not satisfied with that. In order to provide intelligent beings with infinitely greater happiness, His goodness, essentially communicative, willed that angels and men unite with the Supreme Good, through a much clearer knowledge and a much more intimate love than their natural happiness required: hence, the supernatural happiness.

From there also, two kinds of knowledge of God or of truth: a natural knowledge, which consists in the vision of God, as much as the creature is capable of by its own strength; a supernatural knowledge, which consists in a vision of God, superior to the forces of nature and infinitely clearer than the first. This second knowledge is an entirely gratuitous favor. Free beings, angels and men must, to secure its possession, fulfill the conditions to which God promises it.

From there, finally, as has just been said, with respect to angels and man, two kinds of truths: truths of the natural order and truths of the supernatural order. The angels know perfectly, completely, in their principles and in their ultimate consequences, in the whole and in the detail, all the truths of the natural order, that is to say, those that fall within the native sphere of their intelligence. In this sphere, for them, no error, no doubt, therefore no contradiction is possible.([27]) Where does this admirable prerogative come from? From the very excellence of their nature. Let's explain once more this point of high philosophy, so well known in the barbarity of the Middle Ages, and so unknown in our Age of Enlightenment.

The angel is a pure intelligence. His understanding is always in act, never in potency: that is to say, the angel does not merely have, like man, the faculty or the possibility of knowing, but he knows currently. Let's listen to these great philosophers, always ancient and always new, whom we call the Church Fathers and the scholastic theologians. "To know, they say, angels do not need to search, reason, compose, or divide: they look at themselves, and they see." The

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[27] An angel, by understanding the essence of a thing, simultaneously understands whatever can be attributed to it or removed from it... there cannot, in itself, be falsehood, error, or deception in the intellect of any angel. Ignorance, however, exists in angels not with respect to natural knowledge, but to supernatural knowledge. *S. Th.*, I p. q. LVIII, art. 4; id., art. 5; id q. LVIII, art. 2; id., q. LVIII, art. 5.

reason is that, from the very first moment of their creation, they had all their natural perfection and possessed intelligible species, or representations of things, perfectly luminous, through which they see all the truths they can naturally know. Their understanding is like a perfectly pure mirror, in which the rays of the sun of truth are reflected and imprinted without shadow, without increase or decrease.

"Another is the understanding of man." It is an imperfect mirror, scattered with spots more or less thick and more or less numerous, which only partially disappear under the laborious and constantly renewed effort of study and reasoning. The reason is that the human soul, being united to the body, must successively receive sensible things, and through sensible things, a part of intelligible forms by means of which the truth is known to it. It is even for this reason that the soul is united to the body." ([28])

Since, from the moment of their creation, the angels perfectly knew all the truths of the natural order, their trial necessarily had as its object some truth of the supernatural order. Inaccessible to the native powers of their understanding, these truths are known to them only through revelation. "In angels, says Saint Thomas, there are two kinds of knowledge: one natural, by which they know things either by their essence or by innate species." By virtue of this knowledge, they cannot grasp the mysteries of grace, for these mysteries depend on the pure will of God. The other supernatural, which beatifies them, and by virtue of which they see the Word and all things in the Word. Through this vision, they know the mysteries of grace, not all of them nor all equally, but as it pleases God to reveal them to them. ([29])

And the battle took place in the sky, *in Cœlo*. What is this sky? There are three heavens or three spheres of truths: the heaven of natural truths; the heaven of the beatific vision; the heaven of faith, intermediate between the first two.

We have just seen that, from the very first moment of their creation, angels perfectly know, in their entirety and in their ultimate consequences, all

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[28] The angel is always actually intelligent, not sometimes actually and sometimes potentially, like us. *S. Th.*, I p., q. L, art. 1, corp.; and q. LIV, art. 4, corp.; id. q. LV, art. 2, corp.; id., q. LVIII, art. 1, corp.; id., q. LXXXVII, art. 1, corp. — Angels do not gather divine knowledge from divisible or sensible things. St. Dionys, De divn. nom, cap. VII, 88. — *Id*. Viguier, *Institut*, etc., ch. XI, § : 11, p. 63.

[29] I p., q. LVII, art. 5, corp.

the truths of the natural order. This knowledge brings them glory; for it establishes their immense superiority over man. Thus, from their perspective, no interest in protesting against any of these truths. No possibility even of doing so; for every being is invincibly repulsed by its own destruction. The truths of the natural order being con-natural to the angels, protesting against them would have been protesting against their very being: to deny them would have been a kind of suicide. The battle therefore did not take place in the realm of natural truths.

Nor did it have as its theater the heaven of the beatific vision. Reward of the trial, this heaven is the eternal abode of peace. There, all angelic and human intelligences, placed before the truth, which they contemplate without veil, confirmed in grace, united in charity and consummated in glory, live the same life, without oppositions, without divisions, without possible rivalries.

What then is the heaven of combat? Obviously the abode or the state in which the angels had to undergo the test, like man, to merit glory. In what did the test consist? Obviously again in the admission of some unknown mystery of the supernatural order. To be meritorious, this admission had to be costly. Its object therefore was some mystery which, in the eyes of the angels, seemed to shock their reason, to derogate from their excellence and to harm their glory.

To humbly admit this mystery on the word of God, to adore it in spite of its obscurities and the repugnances of their nature, <u>in order to *see* Him after having *believed* it: such was the test of the angels</u>. By this act of submission, these sublime intelligences, bowing their radiant brows before the Most High, said to him: "We are only creatures; you alone are the Being of beings. Your science is infinite. However great it may be, ours is not. Your charity equals your wisdom: we embrace in the fullness of love the mystery that you deign to reveal to us." In the councils of God, this act of adoration, which implies love and faith, was decisive for the angels, as a similar act was for Adam, as it is for each of us: *Whoever does not believe will be condemned* ([30]).

"And Michael and his angels fought against the Dragon: *Michael et angeli ejus prœliabantur cum Dracone*." The dogma to be believed is barely proposed when one of the most brilliant archangels, Lucifer, raises the cry of revolt: "I protest." They want to make us descend; I will ascend. They want to lower my throne; I will raise it above the stars. I will sit on the mount of the covenant, on

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[30] But whoever does not believe will be condemned. *Mark* 16:16

the slopes of the North. It is I, and no one else, who will be like the Most High. ([31]) A part of the angels repeats: "We protest ([32])."

At these words, an archangel, no less brilliant than Lucifer, exclaims: "Who is like God?" who can refuse to believe and worship what he proposes to the faith and worship of his creatures? I believe and I adore ([33]).” The multitude of celestial hierarchies repeats: "We believe and we adore."

As soon as they were punished as guilty, Lucifer and his followers, transformed into horrible demons, were cast into the depths of hell, which their pride had just dug ([34]).

Terrifying severity of God's justice! What is the reason for this, and why was there mercy for man and not for the angel? The reason lies in the superiority of the angelic nature. Angels are irreversible, while man is not. "It is an article of the Catholic faith, says Saint Thomas, that the will of the good angels is confirmed in good, and the will of the bad is obstinate in evil." The cause of this obstinacy is not in the gravity of the fault, but in the condition of nature. Between the apprehension of the angel and the apprehension of man, there is this difference: the angel apprehends or grasps immutably by his understanding, just as we ourselves grasp the first principles we know. Man, on the contrary, through his reason, apprehends or grasps the truth in a variable manner, moving from one point to another, even having the possibility of shifting from yes to no. Hence, it follows that his will adheres to a thing only in a variable manner, since it even retains the power to detach itself from it and to attach itself to the contrary thing. It is different with the will of the angel. It adheres fixedly and immutably ([35]). »

We know the existence, the place, and the outcome of the trial; but what was its nature? In other words: What is the precise dogma whose revelation

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[31] I will ascend above the heights of the clouds, I will make myself like the Most High. Is XIV,13-14

[32] Such is the primary origin of Protestantism. In this sense, it can boast of not being a recent phenomenon.

[33] Who is like God?

[34] At the same time, the sin of the angel was persuasion and consent; just as the lighting of a candle, the illumination of the air, and the vision, which are all instantaneous. *S. Th., In Sentent.*, lib. II, dist. 6, art. 2. — II *Petr.*, II, 4.

[35] Pars I, q. LXIV, art. 2, corp.; et 1ª 2æ, q. LXXXV, art. 2, ad 3.

became the stumbling block for some of the celestial intelligences? The examination of this question will be the subject of the following chapters.

CHAPTER III

DOGMA WHICH GAVE RISE TO THE DIVISION OF THE SUPERNATURAL WORLD

The incarnation of the word, cause of the fall of the angels. — Proofs: teaching of theologians. — Saint Thomas. — Viguier. — Suarez. — Catharin.

Decreed from all eternity, the dogma of the Incarnation of the Word was, in its time, proposed for the adoration of the angels. Some humbly accepted the superiority it created in favor of man; others, outraged by the preference given to human nature, protested against the divine counsel. Such is the thought of a great number of illustrious doctors. In every respect, it deserves the attention of the theologian and the philosopher. The former finds there the solution to the highest questions of divine science. To the second, it explains, and it explains alone, the intimate nature of the eternal struggle between good and evil. Three indisputable propositions seem to us to demonstrate its correctness. The mystery of the Incarnation was the trial of the angels: if 1°, they had knowledge of this mystery; if 2°, this mystery was likely to wound their pride and provoke their jealousy; if 3°, the incarnate Word is the sole object of Satan and his angels' hatred.

Let's listen to the doctors establishing this triple truth. "From the beginning of their existence, says Saint Thomas, all the angels somehow knew the mystery of the Kingdom of God accomplished by Christ, but especially from the moment they were beatified by the vision of the Word: a vision that demons never had, for it was the reward of the faith of the good angels." ([36])

That all angels, without exception, had a certain knowledge of the eternal Word from the very first moment of their creation, reason rises to understand it. The Word is the sun of truth that illuminates every intelligence emerging from the night of nothingness: there is no other. Mirrors of rare perfection, the angels could not help but reflect some rays of this divine sun, of which they were the

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[36] The mystery of the kingdom of God, which was fulfilled through Christ, was indeed known in some way by all the angels from the beginning; but especially since they were beatified by the vision of the Word, which demons have never had. P. I, q. LXIV, art. 1, ad 4.

most perfect images. But, although they had the consciousness of themselves and the truths they possessed, these rays were still veiled, and they had to be.

Created in a state of grace, the angels did not enjoy, from the very beginning, the beatific vision. They therefore only imperfectly knew the reign of God through the Word. That this adorable Word, through whom everything was made, would be the bond between the finite and the infinite, between the Creator and all of creation, and that thus it would gloriously establish the reign of God over the universality of His works: such were the rudimentary understandings of the angelic spirits. It was in germ the mystery of the Incarnation or the hypostatic union of the Word with the creature; but nothing more ([37]).

Explaining the master's words: "The augurs, says a learned disciple of Saint Thomas, have a double knowledge of the Word, a *natural* knowledge, and a *supernatural* knowledge."

"A natural knowledge, by which they know the Word in His image, shining in their own nature." This first knowledge, illuminated by the light of grace and related to the glory of God and the Word, constituted the natural beatitude in which they were created. However, they were not yet perfectly happy, since they were capable of a greater perfection, and they could lose it, which indeed happened to a great number.

"A supernatural or gratuitous knowledge, by virtue of which the angels know the Word by essence and not by image." That one was not given to them at the first moment of their creation, but at the second, after a free choice on their part. ([38])

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[37] The same must be said of Adam himself, and for the same reasons. *S. Th.*, 2 2ᵃᵉ, q. II, art. 7, corp., etc.; and q. I, p. XCIV, art. 1, corp.

[38] Angels have a twofold knowledge of the Word, one natural and the other of glory. Indeed, the natural one, by which they know the Word through its likeness shining in their nature, in which all lower creatures also shine. And such knowledge, illuminated by the light of grace and referred to the Word or to the praise of God, is called the morning imperfect... In that natural knowledge of the Word... their natural beatitude consisted, in which they were created... yet through this they were not blessed simply, since they were capable of greater perfection, and could fall short of it, as some of them did... However, they have another knowledge of the Word, which is called the knowledge of glory, by which they know the Word by essence, and not by resemblance, and this is called the morning knowledge, perfectly clear. And they did not have this in the first instant, but in the second after free choice. *Viguier*, ch. III, § 11, verse 6, p. 79.

Let us now listen to Suarez, through whose mouth, says Bossuet, the whole school speaks: "We must consider as extremely probable the sentiment which believes that the sin of pride, committed by Lucifer, was the desire for the hypostatic union: which made him from the beginning the mortal enemy of Jesus Christ. I have said that this opinion is very likely, and I continue to say so. We have shown that all the angels, in the state of trial, had had a revelation of the mystery of the hypostatic union which was to be accomplished in human nature. It is therefore infinitely credible that Lucifer will have found there the occasion of his sin and his fall ([39]).

" One of the theological glories of the Council of Trent, Cathariu, strongly supports the same opinion. With other commentators, he explains the text of Saint Paul thus: *And when he had brought him into the world again, he said: Let all his angels worship him* ([40]): "Why this word again, a second time? Because the eternal Father had already brought his Son into the world a first time, when, from the beginning, he proposed him to the adoration of the angels and revealed to them the mystery of the Incarnation. He brought him in a second time, when he sent him to earth to actually become incarnate. Now, at this first introduction or revelation, Lucifer and his angels refused Jesus Christ their adoration and obedience. Such was their sin.

Indeed, according to the common doctrine of the Fathers, the demon sinned out of envy against man; and it is more probable that he sinned before man was created. Now, it should not be believed that the angels envied the natural perfection of man, as he was created in the image and likeness of God. In this supposition, each angel would have had the same reason, and even a stronger one, to envy the other angels. It is therefore more likely that the demon

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[39] It is highly probable that the opinion believing Lucifer actually sinned out of pride, desiring the hypostatic union, and from the beginning was an adversary of Christ... I said that this opinion is very plausible and I now consider it in the same way... We have shown that all angels had the revelation of the mystery of the hypostatic union in the human nature being perfected. Therefore, it is highly credible that Lucifer received the occasion to sin from this. De. *Malig. Ang.*, Book VII, Chapter XIII, nº. 23 and 18.

[40] *Hebr*, I, 6.

sinned out of envy for the dignity to which he saw human nature elevated in the mystery of the Incarnation ([41]).

In the next chapter, new authorities will come to confirm the sentiment of the illustrious theologian.

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[41] ...According to the common teaching of the Fathers, it is established that the demon sinned out of envy towards humans. However, it is more probable that he sinned before man was created. Thus Saint Isidore, Saint Cyprian, Bede, and others think...Nor should we consider that the angel, out of envy for human excellence, sinned according to his own nature. For what reason would the demon have envied the creation of man in the image and likeness of God? For thus he would more easily envy another angel. Therefore, it is more likely that the demon sinned out of envy for human dignity, which he foresaw would be elevated to the dignity of the hypostatic union, rather than out of envy for its natural excellence. *Opusc. de gloriâ Beatôr*, Works on the Glory of the Blessed, by *Vasquez*, pars I, q. LXIII, disp. 233.

CHAPTER IV

(CONTINUED FROM PREVIOUS.)

Naclantus. — New passage by Viguier. — Rupert. — Reasoning. — Testimonies of Saint Cyprian, Saint Irenaeus, Cornelius to Lapide. — Conclusion.

Another member of the Council of Trent, the very learned Bishop of Foggia, Naclantus, expresses himself as follows: "From the beginning, Lucifer and Adam himself knew Christ, at least through the light of faith or a particular revelation, as the Creator, the Lord, and the Ocean of all goods." But, misled by their own fault, they turned their eyes away from the light; and, as if they had not known Him as the Lord and the author of all grace and all happiness, they refused to submit to Him. They even despised Him in the most impious manner; this is what Scripture calls not knowing Him. As for Lucifer, the matter is evident. Not only did he claim to elevate himself to the heavens, but also to kill Christ, invade his throne, and walk as his equal. ([42])

In order to establish that the hatred of the Incarnate Word was the sin of Lucifer, and that it has no other aim than to combat him, Naclantus shows that in his turn, the Incarnate Word has no other thought than to combat Satan and destroy his work. "Christ came to destroy the works of the devil. Indeed, Christ dies, and Satan's head is crushed, and he himself is driven from his empire. Christ descends into hell, and Satan is stripped; the weapons and trophies in which he placed his confidence are taken from him. Christ triumphs, and Satan,

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[42] And the world did not know him. Just as the whole city is said to have done something when its principal members did it; so the entire world is said not to have known Christ, because its principal parts, Lucifer and the progenitors, did not know Him, not because they did not know Him from the beginning at least by the light of faith or a particular revelation, as the creator, lord, and source of all good, but because, overthrown by their own iniquity, they turned their eyes away from the light. And just as if they had not recognized Him, as the Lord and the author of all grace and happiness, they not only did not approve, but most impiously despised Him; which in the Scriptures, in a not unusual trope, is to not recognize. And indeed, the matter concerning Lucifer is clear; he not only presumed to ascend to heaven by himself but also to kill Christ, invade His throne, and establish himself as similar to Him. He explains in the epistle to the Ephesians, chapter I, page 49, folio.

naked and a prisoner, is delivered up to the contempt of the world and left as an example to his followers ([43])."

The same teaching is found, but in a much more explicit manner, in the great Spanish theologian Viguiero. Starting from the text of St. Thomas ([44]), he says: "Lucifer, considering the beauty, the nobility, the dignity of his nature and his superiority over all creatures, forgot the grace of God, to which he was indebted for everything. He also misunderstood the means of attaining the perfect happiness that God reserves for his friends. Swollen with pride, he coveted this supreme happiness, and the heaven of heavens, the portion of human nature which was to be united hypostatically to the Son of God. He envied that place which, in Scripture, is called the right hand of God, envied human nature and communicated his desire to all the angels of whom he was naturally the leader.

"As, in natural gifts, he was superior to the angels, he wanted to be so also in the supernatural order. He therefore suggested to them that they should choose him as their mediator or means of attaining supernatural beatitude* instead of the incarnate Word, who had been predestined from all eternity to this mission. This is the meaning of his words: *I will ascend into heaven; I will place my throne above the highest stars. I will sit on the mountain of the covenant, on the sides of the north. I will ascend upon the clouds; I will be like the Most High.* ([45])

"At the same moment, the good angels, remembering the grace of God, the principle of all goods, and knowing by faith the passion of the true mediator, the incarnate Word, to whom the eternal decrees had reserved the place and office of mediator, which Lucifer sought to seize, did not wish to associate themselves with his plunder. They resisted him; and, thanks to the merit of the foreseen passion of Christ, they triumphed by the blood of the Lamb. Thus, the gravitation towards God, which they had begun from the very first moment of their creation, partly by natural inclination, partly by the

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[43] Christ came to dissolve the works of the devil. With Christ's death, his head was crushed; and he himself was cast down from his principality. With Christ descending, Tartarus was stripped bare, and the weapons and trophies in which he had trusted were seized. With Christ triumphant, he was publicly displayed naked and captive, and his remaining members were handed over as an example. *Commentary on the Epistle to the Ephesians*, xi, p. 100.

[44] Part, I, q. LXIII, art. 3 ; et De malo, q. XVIII, art. 3, ad 4.

[45] Is., XIV, 13, 14.

impulse of grace, freely but imperfectly, they continued in full and perfect freedom.

As for the evil angels, there were some from all hierarchies and all orders, forming in total a third part of heaven. Dazzled, like Lucifer, by the nobility and beauty of their nature, they were tempted by the desire to obtain supernatural beatitude, through their own strength and with Lucifer's help, acquiesced to his suggestions, applauded his project, envied human nature, and judged that the hypostatic union, the office of mediator, and the right hand of God, suited Lucifer better than human nature, which is inferior to angelic nature.

"After this moment, the duration of which is unknown to us, of free and complete election, the Almighty God communicated to the good angels the clear vision of His essence, and condemned the wicked, along with Lucifer, their leader, to eternal fire, to whom He said: *You will not ascend, but you will descend, and you will be dragged into hell.* ([46]) Immediately, the good angels, with Michael and Gabriel at their head, executed God's order and commanded Lucifer and his followers to leave heaven, where they claimed they would remain. Despite themselves, they had to obey.

"From what has been said above, it is evident: 1° that Lucifer did not sin by aspiring to be equal to God." He was too enlightened to ignore that it is impossible to equal God, since it is impossible for there to be two infinities. Moreover, it is impossible for a nature of a lower order to become a nature of a higher order, since for that to happen, it would have to annihilate itself. He could not have such a desire, given that every creature desires, above all and invincibly, its own preservation. Thus, the prophet Isaiah does not have him say: *I will be equal*, but, *I will be like God*.

"It is evident, 2°, that Lucifer sinned by desiring in a culpable manner to be like God." He aspired to be the leader of the angels, not only by the excellence of his nature, a privilege he enjoyed, but by wanting to be their mediator to obtain supernatural beatitude: a beatitude he wanted to acquire himself by his own strength. Thus, he desired the hypostatic union, the office of mediator, and the place reserved for the humanity of the Word, as it suited him better than the human nature, to which he knew the Word was to unite.

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[46] Is., XIV, 1.

Wanting to seize it was therefore an act of plunder on his part. Thus, Our Lord Jesus Christ calls him a thief ([47]).

Ruard, Molina and other eminent theologians profess the same doctrine in a manner no less absolute, *absolute*. Long before them the famous Rupert had expressed the same sentiment. On these words of the Savior: *He was a murderer from the beginning, and you want to accomplish the desires of your Father*, he says: "The Son of God speaks here of his death. Thus, nothing prevents us from understanding by this primitive murder the ancient hatred of Satan against the Word. This hatred, prior to the birth of man, Satan burns to satisfy it." To overcome it, he uses all means to have this same Word of God put to death, currently clothed in human nature.

"This is all the more true, as Our Lord adds: And he did not stand in the truth; which took place before the creation of man." Indeed, at the very moment when, rising against the Son, who alone is the image of the Father, he said in his pride: I will be like the Most High, he became a murderer before God, and then before men, by having the eternal object of his hatred killed by the hand of the Jews... These words, he did not remain in the truth, mean that he did not continue to love Him who is the truth, the Son of God. Indeed, to remain in the truth is the same as to love the truth, and to dwell or stand in Christ is the same

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[47] Lucifer, in the second moment, considering the beauty, nobility, and dignity of his nature, and being above all creatures, not heeding the grace that God had given him, nor considering the means to attain the consummate and supernatural beatitude that God had prepared for those who love Him, was lifted up in pride and sought that most eminent place in the empyrean heaven prepared for the humanity of Christ, the Son of God, to be united with the hypostatic union, which place is called the right hand of God in the sacred Scriptures, and envied the human nature, and communicated his wish or desire to all the other angels, whom he naturally presided over...

He desired to preside over the multitude of angels... inasmuch as others would achieve beatitude through his mediation, which he himself wished to achieve through his nature. Thus, he sought the hypostatic union and mediation and the place of Christ's humanity, as it suited him better than the human nature, which he knew from faith to be united. And thus, he wanted to possess it according to plunder. Therefore, he is called a thief by Christ. *John*, X. — *Viguier*, chapter III, §11, verse 15, p. 96, 97.

as to love Christ. Satan is therefore a murderer from the beginning, because he has always had for the truth, which is the Word an unspeakable hatred." ([48])

This remarkable testimony can be summarized as follows: before his fall, Lucifer knew the adorable persons of the Holy Trinity, and he loved them. ([49]) His understanding was too great to allow him to be jealous of God, let alone to pretend to become Him. Then he stood in the truth. But, when he knew that the Word was to unite with human nature, in order to divine it, and, by divinizing it, elevate it above the angels, above himself, Lucifer: then he did not remain in the truth. Pride entered into him; pride led to revolt; revolt, hatred; hatred, the fall.

Moreover, if it thinks for a moment, reason itself easily convinces itself that the trial of the angels must have consisted in faith in the mystery of the Incarnation. First of all, the sin of the angels was a sin of envy: this is an indisputable point of Catholic teaching. Among all the Fathers, let us listen only to Saint Cyprian, speaking of envy: "How great it is, beloved brothers, he exclaims, this sin that made the angels fall; that fascinated these high intelligences, and overthrew these sublime powers from their thrones; that deceived the deceiver himself!" It is from there that envy descended upon the earth. It is through her that he perished who, taking the master of perdition as

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[48] Therefore, since the Son of God now speaks of his own murder... There is nothing to prevent understanding the ancient hatred of the devil as a name for murder, which he twisted against the same Son of God even before the creation of man, whom he now desired and hastened to kill after he had become man... And indeed, soon as against the Son of God, who alone is the likeness of the Father, swelling with proud hatred, he said in his heart: I will be like the Most High, for that hatred was to be consummated by the hands of the Jews in murder, even then in the presence of the Father and of him who speaks these words, he was a murderer of the Son...

And in truth, he did not sleep, the same as if he had said: The Son of God, the Word of God... did not love. To stand in truth is the same as to love the truth; to stand or to be in Christ is the same as to love Christ... Therefore, truth is not in him; because he has been a murderer from the beginning, hating the truth, which is the Son of God himself, with ineffable hatred. *Comment in John*, Book VII, on those words: *He was a murderer,* n°. 242 to 244.

[49] See *S. Th.*, part I, q. LXIII, art. I, ad 3.

his model, obeyed his inspirations, as it is written: "*It is through the jealousy of the devil that death entered the world*." ([50])

Then, the jealousy of the angels could have had only two objects: God or man. With regard to God, wanting to be like God, equal to God, considered in himself, and abstraction made from the mystery of the Incarnation, is a desire that the angel could not have had: "This desire," says Saint Thomas, "is absurd and against nature; and the angel knew it," ([51]) Man was therefore the object of Lucifer's jealousy. "It was through the jealousy he had against man," says St. Irenaeus, "that the angel became an apostate and enemy of the human race ([52])." But, as we have seen, the angel had no reason to envy the natural dignity of man. This dignity consists in creation in the image and likeness of God. Now, the angel himself is made in the image of God, and even in a more perfect manner than man ([53]). Only one thing raised man above the angel and could excite his jealousy: it is the hypostatic union.

If the dogma of the Incarnation, considered in itself, is sufficient to explain the fall of Lucifer; it explains it even better, considered in its relations and in its effects. On the one hand, this mystery is the foundation and the key to the whole divine plan, both in the order of nature and in that of grace. On the other hand, it required from the angels, in order to be accepted, the greatest act of self-denial: a sublime act in keeping with the sublime reward which was to crown it.

Descended from God, all creation, material, human, and angelic, must return to God; for the Lord has done everything for Him and for Him alone ([54]).

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[50] What sin, most beloved brothers, caused the angel to fall, what could have led to the downfall and subversion of such a high and glorious being; what deceived the one who deceived! From then on, envy spread across the earth, as it followed the master of perdition, who was doomed by malice, and the devil, who imitates jealousy, as it is written: "Through the envy of the devil, death entered the world." *Opusc. on jealousy and envy*.

[51] He knew this to be impossible, by natural knowledge... and even if it were possible, it would be against natural desire. Part I, q. LXIII, art. 3, body; idem, Petav. de Ang., ch. XI, n 22.

[52] From then on, indeed, he became an apostate angel and an enemy, having been driven by jealousy against God's creation and having attempted to make himself an enemy of God. Book IV, Against Heresies, Chapter 78.

[53] *St. Augustine, On the Trinity*, Book XII, Chapter VII

[54] The Lord has worked all things for His own sake. Prov., XVI, 4. — I am the Lord, that is my name, and my glory I will not give to another. Is., XLII, 8.

But an infinite distance separates the created from the uncreated. To bridge it, a mediator is necessary, and since it is necessary, he will be found. Forming the junction point and like the soldering of the finite and the infinite, this mediator will be the mysterious link that will unite all creations with each other and with God. ([55])

What will it be? Obviously, the one who, having made all things, cannot leave his work imperfect: it will be the Eternal Word. To the divine nature, he will hypostatically unite the human nature, in which material creation and spiritual creation meet. Thanks to this union, in a single person, of the divine Being and the human being, of the finite and the infinite, God will be man, and man will be God. This God-man will become the deification of all things, the principle of grace and the condition of glory, even for the angels, who will have to worship Him as their Lord and Master ([56]).

A God-man, a virgin-mother, the highest elevation of the lowest being, human nature preferred to angelic nature, the obligation to worship, in a God-man, their inferior become their superior! At this revelation, Lucifer's pride revolts, his jealousy erupts. God saw it. Swift as lightning, justice strikes the rebel and his accomplices, in these guilty dispositions which, by eternalizing their crime, eternalize their punishment. Such is the great battle that Saint John speaks of.

Heaven was the first theater: the earth will be the second.

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[55] Neither does a part adhere to a part in a stone, nor to any of the created things, except because they are preserved through the Word, by which all things were made. *St. Augustine, Soliloquies*, Book VI.

[56] God became man, so that man might become God. St. Augustine, Sermon XIII, on Time — When the divine Word assumed human nature, it united all things as if brought together into a single sum, and recalled them to Himself as to their author and first origin, to the Word, namely, by which they were created. Thus, through His Incarnation, Christ brought great dignity to all things and, as it were, deified them all. *St. Irenaeus, Against Heresies*, Book III, Chapter VIII, and *Cornelius à Lapide, in the Epistle to the Ephesians*, Chapter 1, Verse 10.

CHAPTER V

CONSEQUENCES OF THIS DIVISION

Expulsion of the rebellious angels. — Their habitation: hell and the air. — Passages from Saint Peter and Saint Paul, — from Porphyry, — from Eusebius; — from Bede; — from Viguier, — from Saint Thomas. — Reason for this double dwelling. — From heaven, the struggle descends to earth. — Hatred of the dogma of the Incarnation, the last word of all heresies and of all revolutions, before and after the preaching of the Gospel. — Satan's particular hatred of woman. — Proofs and reasons.

"*And the Dragon*, adds the Apostle, *was cast out into the earth, projectus in terram* ([57])."

What is this earth? Speaking of the fall of Lucifer and his accomplices, Saint Peter says that God cast them into hell, where they are tormented and held in reserve until the day of judgment ([58]). Elsewhere, he exhorts us to vigilance by warning us that the demon, like a roaring lion, constantly prowls around us to devour us ([59]).

For his part, Saint Paul calls Satan the prince of the powers of the air, and warns humankind to put on their divine armor in order to withstand the attacks of the demon. "For us, he says, the struggle is not against flesh and blood enemies, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil who dwell in the air." ([60])

Thus, the two most illustrious organs of truth, Saint Peter and Saint Paul, alternately designate hell and the air that surrounds us as the dwelling places

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[57] And after the Dragon saw that he had been cast down to the earth, etc. Rev, 12, 13.

[58] He delivered those who were cast into the depths of hell to be tormented in Tartarus, to be kept for judgment. 2 Peter II:4

[59] Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 1 Peter V:8

[60] According to the prince of the power of the air. To the Ephesians, II, 2. — Put on the armor of God, so that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. I*d*., VI, 11 and 12.

for fallen angels. Despite an apparent contradiction, their language is accurate: it is the resounding echo of universal tradition.

Under the name of Pluto or Serapis, did not ancient peoples acknowledge a king of the underworld, dwelling in the dark abodes of Tartarus and surrounded by infernal gods, his satellites and courtiers? Did they not at the same time proclaim, through a thousand sacrifices, a thousand supplications, a thousand different rites, the presence of these infernal gods in the lower layers of our atmosphere, as well as their malevolent action on man and the world?

"It is not in vain, says Porphyry, that we believe the evil demons are subject to Serapis, who is the same god as Pluto." Since this kind of demons inhabits the places closest to the earth, in order to more freely and more often satisfy their abominable inclinations, there is no kind of crime they are not accustomed to attempting and making others commit. ([61])

In this respect the language of Christian humanity is similar to that of pagan humanity. The Fathers of the Church speak like the philosophers. Addressing Lucifer, the Lord says this: "You were begotten on the holy mountain of God; you were born among stones resplendent with fire. You surpassed them in splendor, until the day when iniquity entered into your heart. Your knowledge was corrupted with your beauty, and I cast you down to the earth ([62])."

"By these words and others, we learn clearly," says Eusebius, "the first state of Lucifer among the most divine powers, and his fall from the most eminent rank, because of his secret pride and his revolt against God. But below him we find myriads of spirits of the same kind, inclined to the same prevarications, and because of their impiety expelled from the abode of the blessed. Instead of that bright enclosure of light, the abode of the Divinity, instead of that glory which shines in the palace of heaven, instead of the society of angelic choirs, they inhabit the abode prepared for the impious by the just sentence of Almighty God, Tartarus, which the holy books designate under the name of abyss and darkness.

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[61] We do not rashly suspect that wicked demons are subject to Serapis... and that he is precisely the same as the god Pluto. *Porphyry, in Eusebius, Preparation for the Gospel*, Book IV, Chap. XXIII, etc. — This type of demons, as they more willingly and frequently dwell in places closer to the earth for the sake of satisfying desires, are not accustomed to devise anything that is not wicked. I*bid., Book IV, Chap. XXII.*

[62] *Ezech*., XXVIII, 14 et suiv

"In order to train the athletes of virtue and enrich them with merits, a part of these malevolent beings has received from God the permission to dwell around the earth, in the lower regions of the air." It is she who has become the concomitant cause of polytheism, which is no better than atheism; it is she whom Scripture names by the names that suit her: evil spirits, demons, principalities and powers, princes of the world, wicked rulers of the air. At other times, in order to reassure men, His beloved, God designates them with symbols, for example, when He says: "You will tread upon the asp and the basilisk; you will trample the lion and the dragon." ([63])

To omit twenty other names, in the eighth century, Bede the Venerable spoke in the West, just as Eusebius, in the fifth century, had spoken in the East. Here are his words: "Whether the demons flit through the air, or traverse the earth, whether they wander in the center of the globe or are chained there, everywhere and always they carry with them the flames that torment them: like the feverish person who, in an ivory bed, or exposed to the rays of the sun, cannot avoid the heat or cold inherent to their illness." Thus, whether the demons are honored in splendid temples or roam the plains of the air, they never cease to burn with the fire of hell. ([64])

Later, another witness of the universal faith expresses himself in these terms: "A part of the evil angels, cast out of heaven, remained in the dark region of the clouds, that is, *in the middle and lower layers of the atmosphere*, bringing hell with them." <u>They are there by a disposition of Providence to test humans</u>. The other part was cast into hell, stripped of all nobility and dignity, not natural ones, however, since, as Saint Denis teaches, the fallen angels did not lose their natural gifts, but rather the gratuitous gifts, the friendship of God, the virtues and the gifts of the Holy Ghost, called by Isaiah the delights of Paradise. ([65])

With his usual insight, Saint Thomas uncovers the reason for this double sojourn:. "Providence," says the angelic doctor, "leads man to his end in two ways: directly, by guiding him towards good; this is the ministry of good angels; indirectly, by exercising him in the struggle against evil." It was fitting that this second way of procuring the good of man be entrusted to the evil

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[63] *Præp. Evang.*, Book VII, Chapter XVI.

[64] *Comment*, in cap. III, *epist. Jacob*

[65] Viguier, ch. III, § 2, vers, 15, p. 97.

angels, so that they would not be entirely useless to the general order. Hence, for them, two places of torment: one due to their fault, which is hell; the other due to the exercise they must give to man, which is the dark atmosphere that surrounds us.

"Now, procuring the salvation of man must last until the day of judgment." Until then, therefore, the ministry of the good angels and the temptation of the bad will last. Thus, until the last day of the world, good angels will continue to be sent to us, and the bad ones will inhabit the lower layers of the air. However, among them, there are those who remain in hell to torment those they have led there; just as some of the good angels remain in heaven with the souls of the saints. But after the judgment, all the wicked, men and angels, will be in hell, and all the good in heaven. ([66])

The sacred text continues by saying: "*When the Dragon was cast down to the earth, he began to persecute the woman, persecutus est mulierem*."

What is this persecution? It is nothing other than the continuation of the great combat of Lucifer and his angels controlling the incarnate Word. On earth as in heaven, today as at the beginning and until the end of the world: same combatants, same weapons, same goal. Therein lies the whole philosophy of history past, present and future. Whoever does not understand this will never understand anything of the great enigma that is called the life of the human race on earth. We have seen, and, borrowing the words of Cornelius a Lapide; we repeat that: "The sin of Lucifer and his angels was a sin of ambition. Having learned of the mystery of the Incarnation, they saw with jealousy the human nature preferred to the angelic nature. Hence their hatred against the son of the woman, that is, Christ. Hence their war in heaven: an all-out war that they continue on earth." ([67])

Having been unable to oppose the decree of the hypostatic union of the divine nature with the human nature, Lucifer and his satellites are constantly

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[66] It must be said that angels are by their nature intermediaries between God and men. This reason of divine providence is that the good of inferiors is procured by superiors. The good of man, however, is procured in two ways through divine providence . . . However, the care for human salvation extends until the day of judgment. Hence, the ministry of angels and the exercise of demons endure until that time. Pars I, q. LXIV, art. 4, corp.

[67] For this reason, he is hostile to the male child born of a woman, namely Christ, and fought against him in heaven with Michael, wanting to deliver him to death because he envied him this union. For all his warfare is against this boy, and thus the duel he began with him in heaven, he continues it perpetually on earth. In *Apoc*, XII, 4.

and solely occupied with frustrating it of its effects. Making faith in the dogma of the Incarnation impossible or useless: this is the final word of all their efforts. Let us open history: Thanks to the malice of the demon, man, who was to benefit most from the Incarnation, begins by becoming a prevaricator. In order to keep him eternally distant from the Word, his liberator, Satan burdens his noble slave with a triple chain. Until the coming of the Messiah, three great errors dominate the nations: *Pantheism*, *Materialism*, *Rationalism*. These three great errors are summarized in one, which is both its principle and its end: *Satanism*.

Mothers of all others, these monstrous heresies tend, as is easy to see, to render the belief in the dogma of the Incarnation radically impossible. Pantheism: If everything is God, the Incarnation is unnecessary. Materialism: If everything is matter, the Incarnation is absurd. Rationalism: If supreme wisdom is to believe only in reason, the Incarnation is chimerical. There you have it for the pagan nations.

As for the Jewish people, entrusted with preserving the promise of the great Mystery, all of Satan's efforts aim to lead them into idolatry. At the feet of the idols, Israel loses even the memory of the incarnate Word, the future liberator of the world. Then, Satan reigns in peace over the defeated human race, and the history of antiquity is nothing but the history of his insolent triumph.

When the fullness of time arrives, what do we see? From all sides, the infernal powers roar. The war against the dogma of the Incarnation begins again with indescribable ferocity. To prevent it from establishing itself, Satan unleashes persecutions. To ruin him in the spirit of those who have accepted him, he unleashes heresies. For eight centuries, from the time of the Apostles to Elipandus and Felix of Urgel, passing through Arius, the effort of hell has been directly aimed at the dogma of the Incarnation. More or less masked, the same attack continues in the following centuries.

By a too significant return, the divinity of Our Lord - the mystery of the Incarnation, the keystone of the supernatural world, has once again become before our eyes what it was at the beginning, the acknowledged goal, the crucial point, the final word of the eternal struggle. Hasn't Arius been resurrected and beautified in Strauss, in Renan, and in their ilk, the leading figures of the current struggle?

While waiting for the almost total ruin of faith in the reparative dogma, a disastrous victory that is foretold for the last days of the world, Satan multiplies his efforts to make it useless for those who still hold onto it. Like the Jews of old, he today drives Christians to all sorts of iniquities: this is what Saint Paul calls spiritual idolatry, whose immediate effect is to completely or partially annihilate the salutary influence of the august mystery. ([68])

Thus, the Incarnate Word, behold the eternal object of Satan's hatred; behold the final word of persecutions, schisms, heresies, scandals, temptations, and social revolutions; in other words, behold the explanation of the great battle which, having begun in heaven, continues on earth, to culminate in the eternity of happiness or the eternity of misery.

But why the Incarnation, is it still, and will it always be the sole object of the struggle between heaven and hell? This question is fundamental. Only the answer can explain the eternal fervor of the struggle, as well as the nature and the entirety of the means employed by the attack and by the defense.

The Incarnation is all of Christianity. But what is the purpose of the Incarnation? Already, we have indicated it: it is to deify man. God did not hide it. His words, repeated twenty times, manifest his counsel., "I said: you are gods and all sons of the Most High." They will be called: Sons of the living God. Be perfect as your heavenly Father is perfect: for you partake in the divine nature. The power has been given to you to become sons of God. See then what the charity of the Father is, He wants us not only to be called, but to truly be sons of God. "See then what the charity of the Father is, He wants us not only to be called but to truly be children of God." ([69])

Man knows the divine counsel, he has always known it. He knows, he has always known, in the Catholic sense of the word, that he must become God. He aspires to it with all the powers of his being. Satan knows it too, and he takes man by this place. *Eat of this fruit, and you will be like Gods*, is the first word

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[68] Which is the service of idols. *Gal*. V. 20.

[69] I said: You are gods and sons of the Most High; all of you, Ps. 81:6. — It shall be said to them: Sons of the living God. *Osee*, I, 10. — Be ye therefore perfect, even as your heavenly Father is perfect. *Matt*., V, 48. — Consorts of the divine nature. *2 Peter*., I, 4. — He gave them power to be called sons of God. *John*, I, 12. — See what manner of love the Father hath given us, that we should be called and should be sons of God. *1John*, III, 1.

he addresses to him ([70]). This is the meaning: "You must be Gods, I know it and do not dispute it. I propose to you only a short and easy way to become so. To be Gods, you have been told: Humble yourselves; obey; abstain; recognize your dependence. To submit to such conditions is to turn your back on the goal. Abasement cannot lead to elevation. Do you want to achieve it? Break your shackles. The first step towards deification is freedom."

As in all heresy, there is some truth in this statement. The truth is that man must be deified. The falsehood is that he can be deified by following the path indicated by Satan. Also, let us note well, however strange it may be, this promise of deification does not excite, in the fathers of the human race, either astonishment, or indignation, or smile of contempt. They welcome it; and, having taken it in the sense of the tempter, they are lost in welcoming it. Also, Saint Thomas rightly notes that the principal sin of our first parents was neither disobedience nor gluttony, but rather the *disordered* desire to become like God. Disobedience and gluttony were the means; the illegitimate ambition to be like Gods, the final goal of their prevarication.

"The first man," says the great doctor, "sinned principally by the desire to become like God, as to the knowledge of good and evil, following the suggestion of the serpent: so as to be able, by the sole forces of his nature, to fix for himself the rules of good and evil; or to know in advance and by himself the happiness or misfortune which could happen to him. He sinned secondarily by the desire to become like God, as to the power of acting, so as to arrive at beatitude by his own strength." ([71])

Saint Thomas here is merely echoing Saint Augustine, who clearly states: "Adam and Eve wished to seize divinity, and they lost happiness." That some anthropologists, whose audacity goes as far as denying the unity of the human species, explain the magical influence of this word on all the inhabitants of the globe: *You will be like gods*. Victorious over the fathers of our race, six thousand years ago, this word, Satan constantly repeats it to their descendants, and achieves the same success. He knows no other. That one, indeed, is enough for him. Studied carefully, the psychology of evil demonstrates that a desire for divinity lies at the root of all temptations: the victims of Satan are his victims only because they wanted to be like gods.

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[70] *Gen.*, III, 5.

[71] 2a 2æ, q. LXIII, art. 2, corp.

In summary, from the Spirit of Light and from the Spirit of Darkness, everything revolves around the deification of man. The first wants to achieve it through humility; the second, through pride. One tells man, on earth, the deifying word that he tells the angel, in heaven: ***Submission***. The other repeats to the man the radically corrupting word, which he himself pronounced in the sky: ***Independence***. From these two opposing principles flow, like two streams from their sources, the contradictory means of divine deification and satanic deification. Needless to add that the first is the truth; the second, a counterfeit; that one makes man truly a son of God, a living image of his perfections, an heir of his kingdom, a companion of his glory; and the other, a son of Satan, an accomplice in his revolt and a companion in his torture.

However, between these opposing means, there exists a complete parallelism. We will make it known later; for there is no lesser danger in the great persecution of the fallen angel. "Lucifer and his minions will perform great wonders and astonishing things, in such a way as to deceive, if possible, even the elect themselves ([72])": such is the too-forgotten warning of the Divine Master. True in all times, it seems to become more so today than ever, and tomorrow it will be even more so than today.

The Apostle concludes the great story of evil by saying: "*And the Dragon persecuted the woman who gave birth to the son: Persecutus est mulierem quæ peperit filium*."

Persecution is known to us; but which woman is its object? She is the Woman par excellence, mother of the Son par excellence. It is the woman of whom it was said to the Dragon himself, immediately after his first victory: "I will establish enmity between you and the woman, between your offspring and hers; she will crush your head, and you will strike at her heel."([73]) Do you want to know her? Listen to the voice of past and present centuries: all repeat the name of Mary.

But how can Mary, whose time on earth was accomplished in just a few years, in a remote corner of Palestine, be the object of a persecution as enduring as the centuries, as widespread as the world? Mary is the immortal woman.

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[72] Matt., XXIV, 24.

[73] I will put enmity between you and the woman, and between your seed and hers; she will crush your head, and you will strike her heel. Gen., III, 15.

Forty centuries before her birth, she lived in Eve; and Satan knew it. For eighteen centuries, she has lived in the Church; and Satan knows it still.

Marie lived in Eve. She lived there like the daughter in her mother, or rather like the type in the portrait. According to the Fathers, Adam was formed in the image of the Incarnate Word, and Eve in the image of Mary. From the beginning, Mary was, in Eve, the mother of all the living, because she was to give birth to Life: *Mother of all living beings*. This mystery, known to Satan, explains his particular hatred against women. Undoubtedly, the guilty woman was condemned to the domination of man and to pains specific to her sex. But is this condemnation enough to explain her sad condition, in all centuries and across all corners of the globe? What are the sufferings of man, compared to the humiliations, the outrages, the tortures of woman? Where does this difference come from?

Believing that it has its cause solely in the greater guilt of the primitive woman seems to us a hasty assertion, if not an error. It is true, according to Saint Thomas, that Eve's sin was, in several respects, greater than Adam's; but it is also true, according to the same doctor, that, in terms of the person, Adam's sin was greater than Eve's. ([74] How can we prove that, in the eyes of divine justice, there is no kind of compensation that brings the guilty back to equality? If there remains a disadvantage for the woman, is it enough to justify the enormous aggravation of her punishment? Is it enough, above all, to explain the undeniable preference she has always had in Satan's hatred?

In all the countries where he has reigned, where he still reigns, the woman is the most miserable creature under the sky. Born a slave, a beast of burden, beaten, sold, outraged in every way, burdened with the harshest tasks, her story can only be written with tears, blood, and mud. Why this relentless pursuit by the Dragon against the weakest being, and whom he seems to have less to fear from as a result? Where does this preference for choosing women, and especially young girls, as mediums, as instruments of its lies, as instruments of its ridiculous or culpable manifestations ([75]) come from? We cannot doubt it, it is a vengeance of the Dragon.

In the woman, especially in the virgin, he sees Mary. He sees the one who is to crush his head; and, at all costs, he wants to torture the woman, to

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[74] 2ª 2æ, q. CLXIII, art. 4, corp.

[75] History is full of these shameful preferences.

humiliate her, to degrade her, either to take revenge for his defeat, or to prevent the world from believing in the incomparable dignity of the woman, and thus undermine the very foundations of the dogma of the Incarnation: *Persecutus est mulierem* ([76]).

In that case, doesn't it seem that it is the man, and not the woman, who should be preferred in the hatred of Satan? For after all, it is not the woman, but the God-man who destroyed the empire of the demon. Undoubtedly, the conqueror of the Dragon is the son of the woman; but it is also true that without the woman, without Mary, this conqueror would not have existed, and that Satan would continue peacefully to be what he once was, the God and king of this world. The observation is all the more accurate, as the victor over Satan did not come from man, but from woman, without any participation from man.

It is therefore quite rightly that the Dragon takes his defeat out on the woman, not the man. It is therefore justly that God Himself announced to him that the woman, and not the man, would crush his head. It is therefore justly that the Church pays homage to Mary for her victories, and that she is told from all corners of the globe: Rejoice, Mary; you alone have destroyed all heresies from one end of the earth to the other ([77]). It is therefore justly that the woman is the preferred object of Satan's hatred: *Persecutus est mulierem*. It is therefore justly so, finally, that to all of Mary's triumphs correspond the roars of the Dragon, and that these roars become all the more dreadful as the triumph is more resplendent.

How these ideas, both so rational and so mysterious, so sublime and so simple, wonderfully explain the fierce, unprecedented struggle we are witnessing today! To stir up so much fury, what has the Church done? Let's not ask. **By proclaiming the dogma of the Immaculate Conception, she glorified Satan's eternal enemy with a glory previously unknown**. Now, by elevating the triumph of Mary to its utmost limits, she has cast upon the Dragon the final

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[76] This preference for hatred, says Camerarius, is noticeable even in the purely physical order. The opinion is that snakes, cruel enemies of man, are even more so of women; that they attack them more often and kill them more frequently with their bites. An obvious fact confirms it: in a crowd of men, if there is a single woman, it is her that the snake seeks to bite, "For this is most clearly seen in that even in a very large crowd of men, the snake is accustomed to lie in wait for a single woman, even if she is alone." *Meditations on History*, Part I, Chapter IX, p. 3).

[77] Rejoice, Virgin Mary, you alone have destroyed all heresies throughout the world. *Breviary of Rome, Office of the Blessed Virgin Mary.*

bolt of lightning, with which he was threatened six thousand years ago. It is truly today that the virgin foot of the woman bears its full weight on the head of the serpent. This declaration by Pius IX has earned him to suffer from unheard-of anguish.

Persecuted in Eve, her mother, and in all women, her sisters, with a rage that history can scarcely trace, Mary was persecuted in her person. From the manger to the cross, what was her life? Woman of sorrows, as her Son was the man of sorrows, to her belongs the exclusive right to repeat from generation to generation: "All you who pass by the way, look and see if there is a sorrow comparable to mine!" ([78]) To no one else, therefore, is the title of Queen of Martyrs more fitting than to her. Mary dies, and the persecution does not stop at her tomb. Indeed, as Mary had lived in Eve, her mother and her figure, she lives in the Church, her daughter and her extension. We say her daughter; for the divine blood that gave birth to the Church is the blood of Mary ([79]). We say her extension; like Mary, the Church is virgin and mother at the same time. Virgin, error has never soiled You; mother, she gives birth to as many Christs as she gives birth to Christians: *Christianus alter Christus*. Mary was the spouse of the Holy Ghost; the Church has the same privilege. It is he who protects her, who nourishes her, who takes care of her and who makes her the mother of innumerable children. ([80])

Thus, the woman, the object of the Dragon's eternal hatred, is Eve, is Mary, is the Church, or rather it is Mary always alive in Eve and in the Church. Woman par excellence, in whom an unparalleled privilege unites the most incompatible glories of woman, the integrity of the virgin and the fertility of the mother; woman of Genesis and Apocalypse, placed at the beginning and at the end of all things: be blessed! Your existence gives us the final word in the great struggle that, without you, no one could understand; just as your mission, immortal like your existence, explains the immortality of the infernal hatred of which you are the object and we with you: *Persecutus est mulierem quœ peperit masculum* (He pursued the woman who gave birth to a male child).

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[78] O you all who pass by the way, pay attention and see if there is any sorrow like my sorrow. Lamentations, I, 12.

[79] Blessed Virgin Mary, says Ambrose, is the mother, indeed the grandmother of the Church; because she bore him who is the head and parent of the Church. In Corn. a Lap. on Apocalypse, XII, 1.

[80] *Cornelius a Lapide, in Genesis*, III, 14; *et in Apoc*, XIII, 1.

CHAPTER VI

THE CITY OF GOOD AND THE CITY OF EVIL

Influence of the higher world on the lower world, proven by the existence of the City of Good and the City of Evil. — What these two cities are considered in themselves. — Every man necessarily belongs to one or the other. — Necessity to know them thoroughly. — Rendering of the City of Evil. — Response to the objection that one draws from it. — Evil is nothing but a disorder more apparent than real.— Glory that it brings to God. — The struggles of man. — The power of the demon over man comes from man and not from God. — God intervened in evil only to prevent it, contain it, and repair it: evidence.

Of the four merits that form the basis of this work, three are now established. Two opposing spirits contend for dominion over creation; there is a supernatural world; this world is divided into good and evil.

The two spirits are: on the one hand, the Holy Ghost, the spirit of God, spirit of light, love, and holiness, having at His command legions of angels, called by Saint Paul *administrative spirits sent on a mission, to take care of the elect* ([81]). On the other hand, Lucifer or Satan, the fallen archangel, spirit of darkness, hatred, and malice, commanding an army of perverse spirits, constantly occupied in making man an accomplice in their revolt, to make him a companion in their torments. ([82])

In a work where supernatural agents will be constantly discussed, it was essential to establish, above all, these fundamental dogmas, on which, moreover, the true philosophy of history rests.

There is a fourth: the influence of the higher world, both good and bad, on the lower world. We have already indicated it, but an indication is not enough. The in-depth study of this dual influence, its characteristics, and its extent is one of the necessary elements of the history of the Holy Ghost. Just as, in painting, the study of shadow is indispensable to the study of light; so, in

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[81] *Hebr.*, I. 14

[82] *Eph.*,, VI, 11,12

Christian philosophy, the knowledge of redemption cannot be separated from that of the fall.

Now, the certainty of this new dogma is affirmed by a fact as luminous as the sun, palpable as matter, intimate as consciousness: we have named the City of Good and the City of Evil. "Two loves, said Saint Augustine, have made two cities." ([83])

The two opposing spirits, with the forces at their disposal, did not remain idle in the inaccessible regions of the higher world. Their presence in the lower world is permanent. If they remain invisible in themselves, their works are palpable. Such is their influence that each of them has created a world, or, to repeat the words of the great doctor, a city in his own image. As visible as light, as ancient as the world, as vast as humankind, as opposed to each other as day and night, these two cities bear the mark of two essentially different spirits. These two cities are the *City of Good and the City of Evil*. To understand them, one must first consider them in themselves.

Development of man, composed of a body and a soul, every society presents a tangible side and a spiritual side. In the City of Good, as in the City of Evil, the tangible and visible side is the gathering of the men that compose them. Under the names of good and evil, or, as Scripture says, *children of God and children of men*, the citizens of these two cities have existed since the beginning of time, revealing themselves on every page of history. We see them, we rub shoulders with them; we count among the one or the other. Proving this fact would be superfluous. No one else disputes it, except for the civilized savage, too dull to deny the distinction between good and evil; but the brute's denial does not count.

The invisible side of the two cities is the spirit that animates them. By this, we mean the founders and governors of one or the other, consequently, the real, permanent, and universal action of the higher world on the lower world, of the world of spirits on the world of bodies.

Of the two cities, one is called the City of Good. The reason is that its founder and its king is the Spirit of Good; its governors and its guardians, the good angels; its citizens, all the men who work towards their deification, in accordance with the plan laid out by God Himself. This city is the universal order. It is the order because it takes the very will of God, the sovereign order, as

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[83] Therefore, they made two cities out of two loves. *The City of God, Book* XIV, Chap. XXVIII.

the rule of its own will. She is order, because her thought, coordinating the finite with the infinite, the present with the future, tends towards eternity, the object of all her efforts and all her aspirations. Now, eternity is the order or the immutable rest of beings in their center. It is the universal order, because in this city everything is in its place: God above and man below.

This city is *Catholicism*. Immense and glorious family, born with time, composed of angels and the faithful from all centuries, whose members today are separated but not divided, forming the Church on earth, the Church in Purgatory, the Church in Heaven, until the day when, merging in a fraternal embrace, these three Churches will become one eternally triumphant Church.

The other is the City of Evil. It is named so because its founder and its king is the Spirit of evil; its governors, the fallen angels; its citizens, all the men who work towards their supposed deification, in accordance with the rules given by Satan. This city is disorder, universal disorder. It is disorder, because it takes itself as the rule, without considering the will of God. She is disorder, because, breaking in her mind the relations between the finite and the infinite, between the present and the future, she concentrates within the limits of time, whose pleasures form the sole object of her aspirations and her works. She is the universal disorder, because nothing is in its place: Man above, God below.

This city is *Satanism*. Immense and hideous family, born from the angelic revolt, composed of demons and wicked people from all countries and all centuries, always feverish for freedom, and always enslaved, always seeking happiness and always unhappy, until the day when the last thunderclap of divine wrath will violently bring it back into order, hurling it entirely into the burning abysses of eternity. There, for not having wanted to glorify eternal love, it will glorify inexorable justice. ([84])

We see it, as there are not three spirits, there are not three cities, there are only two; and these two cities encompass the lower world and the higher world, time and eternity. Hence, for every intelligent creature, angel or man, the relentless alternative of belonging to one or the other, on this side and beyond the grave. "Whatever he does, reason, experience, and faith cry out to us tirelessly, man necessarily lives under the dominion of the Holy Ghost, or under

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[84] They therefore made two cities out of two loves; the earthly, namely, love of self to the contempt of God; the heavenly, on the other hand, love of God to the contempt of self. *St. Aug., City of God*, Book XIX, Chapter XXVIII, and Book XI, Chapter XXXIII, where a striking portrait of the two cities can be found.

the dominion of Satan." Whether he likes it or not, he is a citizen of the City of Good, or a citizen of the City of Evil. ([85])

Free to choose a master, he is not free to have none. If one withdraws from the action of the Holy Ghost, one does not become independent; rather, in proportion to one's defection, one falls under the action of Satan. What is true of the individual is true of the family, the nation, of humanity itself.

To thoroughly know the two cities, abode of life and abode of death, vestibule of Heaven and vestibule of Hell, is therefore of supreme interest to man. To know them thoroughly is to know them in their governance, in their history, in their works, and in their purpose. To initiate us into this decisive knowledge, so rare nowadays, will be the subject of the following chapters. But before addressing it, there is a point that needs to be clarified.

Two cities share the world, and the larger one is the City of Evil. According to the most recent statistics, the earth would be populated by twelve hundred million inhabitants. Out of this number, there are barely two hundred million Catholics. All the rest, at least *outwardly*, live and die under the domination of the evil Spirit. Nothing proves that this proportion has not always been what it is today. Before the Incarnation of the Word, it was even much stronger in favor of Satan.

Stone of scandal for the weak, battle horse for the impious, what is this mystery? and how to reconcile it with the idea of God and the teachings of faith? In order to leave no concerns in people's minds, it seems necessary to us to address this difficulty now, which would only grow as our work progresses. All that we claim, and all that we are entitled to be asked, is not to explain what is inexplicable, but to show that the division of humankind between the good and the evil Spirit presents no contradiction with the attributes of God and the revealed doctrines. Now, to dispel the difficulty, this is enough.

That the formidable power of the demon over man and creatures is a mystery, we agree. But what does that prove? Within us, around us, in nature as well as in religion, is everything not a mystery? *We understand nothing of everything*, said Montaigne, and we will never understand it. Works of God, in every aspect, nature and religion touch upon the infinite. Understanding the

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[85] For each one is either filled with the Holy Ghost or with an unclean spirit; and neither of these can be avoided without the other constantly occurring. *Constit. apostol.*, lib. IV, c. XXVI. From there, the words of Saint Hilary: "Where the Holy Ghost is not, there is the Devil." Where the Spirit of God is not, there is the Devil.

infinite is as possible for man as putting the Ocean in a nutshell. But the mystery of the fact does not detract from the certainty of the fact. Even the most intrepid skeptic confesses it. Each of his breaths is an act of faith in incomprehensible mysteries. The moment he stopped believing in them, he would stop living.

Ask why God allowed this terrible power? why within such limits rather than others? impertinent questions. Who is man to ask God the reason for His actions, and to say to Him: Why have you done this? If he dares, woe to him, for it is written: *The scrutinizer of majesty will be crushed by glory*. ([86]) Twice cursed if he dared to add: Since I do not understand, I refuse to believe. Stated as a principle, such a pretense is the suicide of intelligence. Intelligence lives on truth, every truth contains a mystery. To claim to accept only what one understands is to condemn oneself to accept nothing. To admit nothing is more than dullness, it is nothingness.

However, when studied without bias, the power of the demon and the culpable obedience of man to his perverse inspirations strip away part of their mysterious obscurity. First, one sees that they constitute a purely temporary disorder, more apparent than real; then one sees that they have nothing contrary to divine perfections.

Temporary disorder. The struggle of the Spirit of evil against the Spirit of good is limited by the duration of time. Compared to the eternity that precedes it and the eternity that follows it, time is less than a day. In order to reason correctly about providential order, one must therefore unite time with eternity; just as, to judge something wisely, one must consider it not in an isolated point, but in its entirety. According to this rule of wisdom, the disorder that is measured by the duration of time is, in relation to providential order, in its generality, what a fleeting cloud is to a horizon resplendent with light.

Disorder more apparent than real. The primary purpose of Creation and the Incarnation, as well as all of God's external works, is His glory ([87]). The secondary purpose is the salvation of man. The glory of God is the manifestation of His attributes: power, wisdom, justice, goodness. Whether the struggle between good and evil exists or not; whether it is favorable to man or

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[86] He who seeks the majesty will be overwhelmed by glory. *Prov*., XXV, 2.

[87] The Lord has worked all things for Himself. *Prov*. XVI, 4. — For my sake, for my sake I will act, that my name may not be blasphemed: and my glory I will not give to another. *Is*., XLVIII, 12.

unfavorable; whether man is lost or saved, God will have nonetheless achieved His essential purpose. Hell does not sing the glory of God with less eloquence than heaven. If one proclaims goodness, the other proclaims justice; and justice is not a less glorious attribute of God than goodness. ([88])

As for the salvation of man, God always makes it possible, and achieves it much more gloriously through war than through peace. In the current order, a single righteous person who is saved, says Saint Augustine somewhere, brings more glory to God than a thousand sinners who are lost can take away from Him. To be lost, it is enough for man to give in to his corrupted inclinations; whereas, to be saved, he must conquer them. A moment of reflection shows all the glory that returns to God in such a victory.

What is man and what are his enemies? Man is a reed, and a reed naturally inclined towards evil. The entire nature, revolted against him, seems to conspire to crush him. Around him, myriads of harmful or troublesome animals, with deadly fangs or even more lethal venom, threaten his rest, his possessions, and his life day and night. Above him, the sky that illuminates him, the air he breathes, which alternately becomes ice or a furnace, make the preservation of his days come at the cost of tiring care and continuous precautions. In perspective, at the end of his painful career, the grave with its sad mysteries of decomposition appears to him. In the meantime, illness in all its forms, with its countless procession of pains, each more intense than the last, besieges him from the cradle and incessantly drives him to irritation, murmuring, sometimes blasphemy, and even despair.

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[88] Divine intention is not frustrated either in those who sin or in those who are saved. For both outcomes, God foreknows, and from both, He has glory, saving these by His goodness, punishing those by His justice. Yet the intellectual creature itself, when it sins by deviating from its due end, fails. Nor is this inappropriate for any sublime creature. For thus the intellectual creature was instituted by God, that it is placed in its power to act for an end. *S. Th.*, 1st part, question 63, article 7, reply 2. — Without a doubt, God has seen and seen from all eternity the fall of the angels and of man, but this vision has harmed nothing of the freedom of the angels and of man. The angels and man fell, not because God saw it, but God saw it because they fell. Otherwise, He would be the author of evil, He would be evil. That God's eternal vision does not harm man's freedom, it is easy to show. I see a man who is walking. My sight imposes no necessity on him to walk. Notwithstanding my view, he can stop walking. Thus, God's foreknowledge or rather His sight imposes no necessity on free acts. Despite this view, I am free to cease the acts that I do and even to do the opposite. In short, God wanted angels and humans to be free so that they could be capable of merit and demerit. We all feel that we are free. Therefore, God's foreknowledge did not hinder the freedom of the angels or Adam in any way, nor does it hinder ours in any way.

Instead of lightening his burden, the companions of his perils and labors too often only serve to aggravate it. Half of humankind seems created to torment the other. Condemned to cultivate a land bristling with thorns, he eats bread almost always soaked with sweat or tears. Like the convict, he painfully drags along the long chain of his deceived hopes on the difficult path of life. Today, rich and surrounded; tomorrow, poor and abandoned. His physical existence is nothing but a continuous succession of disappointments, humiliating servitudes, labor and pain, and consequently, terrible temptations.

While everything outside fights against him, he is forced to sustain an even more formidable war within. Enveloped by invisible, relentless, tireless enemies, with a malice and power whose limits are unknown to him, to make matters worse, he carries within himself intelligences that are attentive day and night to betray him. Traps of every kind are set for each of his senses, and even good becomes an occasion for his downfall: such is man ([89]).

Well, this being so fragile, so fought over, so exposed to perishing by the thickness of a hair, a simple bad thought, separates him from the abyss, will struggle for sixty years without falling; or, if he falls sometimes, he gets up, regains courage, and despite nature, despite hell, despite himself, remains victorious in the final battle. Repelling the enemy is only part of his glory. See this son of dust and corruption, taking the offensive, and, rising through the heroism of his virtues, to the likeness of God; then, bringing the war to the very heart of the enemy's empire, overthrowing the citadels of Satan, snatching his victims from him, planting the banner of the cross on the ruins of his temples, healing what he had wounded, saving what he had lost, and, at the cost of his joyfully shed blood, making humility, charity, and virginity bloom in millions of hearts, until then slaves to pride, selfishness, and lust.

This spectacle of heroism that the angels admire and of which they would be jealous, if jealousy found its way into heaven, would never have taken place without the struggle. Thanks to it, all centuries have seen it, all will see it, and on the day of supreme manifestations, the assembled nations will welcome with

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[89] Such he has always been. His sad condition, depicted by Saint Augustine, will, we must hope, give a large place to mercy. This life, miserable life, fleeting life, uncertain life, laborious life, unclean life, life the mistress of evils, queen of the proud, full of miseries and errors... How the humors swell, pains exhaust and heats dry up, the air makes sick, food inflates, fastings make emaciated, amusements dissolve, sorrows consume, care constricts, security dulls, riches inflate and boast. Poverty casts down, youth exalts, old age bends, weakness breaks, sorrow depresses. And to all these evils comes the furious death. *Meditations*, c. XXI.

immense acclamations this magnificent triumph of grace, which God Himself will crown with eternal glory by making the victor sit on His own throne. ([90])

Moreover, it must be noted that it is not God who has given the demon his terrible empire over man, it is man himself. The power of the demon comes from the very excellence of his nature. Angel, sin has not taken away any of his natural gifts, neither his strength, nor his intelligence, nor his prodigious activity. The natural dominion he has over us, he exercises with more or less extent, according to divine counsel, and too often according to the permission we ourselves have the imprudence to give him. In the first case, the power of the demon, as seen in the example of Job and the apostles,([91]) is counterbalanced by that of grace, so that victory is always possible for us and the struggle itself always advantageous. "God is faithful, says Saint Paul, and He will not allow you to be tempted beyond your strength; He will even make the temptation beneficial for you, so that you may persevere." ([92])

In the second case, man must alone bear the tyrannical power of the demon. Thus, Adam knew the angelic world much better than we do. ([93]) At the moment of temptation, he perfectly knew the formidable power of Lucifer and to which tyrant he was selling himself by disobeying God. He also had all the means to remain faithful and knew the reasons. In order to honor him equally with the angels, God had given him free will. The Creator, whose wisdom had attached the supernatural beatitude of angelic spirits to a meritorious effort, was He obliged to create man impeccable or to crown him without a struggle? Yet, despite the light of his reason, despite the cry of his conscience, despite the help of grace, Adam disobeyed God to obey the demon, and he became his slave. In all this, God is not to blame. The tyrannical power of the demon over the first man is the doing of the first man.

The temptation of Adam is the archetype of all others. When we succumb to it, we voluntarily give our enemy a hold over us. God has nothing to do with

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[90] To the one who conquers, I will grant him to sit with me on my throne. *Apoc*, III, 21.

[91] Job, I, 12; Luke, xxn, 31.

[92] 1 Corinthians X:13

[93] *S. Th.*, I, p. q. XC, art. 2, corp.

it, except for the outrage He receives from our unjust preference ([94]). What am I saying? in the evil that man does to himself by surrendering to the demon, God intervenes to prevent and to repair it.

He warns him. To protect Adam and his sons from the temptations of the seducer, he provides them with all means of resistance and clearly announces the inevitable consequences of their infidelity: if you disobey, you will die, dead dead. Adam defies this threat, his descendants imitate him. The flood comes to avenge the outraged God, and man persists in his rebellion. Hardly had the catastrophe passed when Noah's descendants turned their backs on the Lord and, with cheerful hearts, devoted themselves to the worship of the demon. Despite new threats and new punishments, Satan becomes the god and king of this world. What sinners did in the past, we see sinners doing today. To whom should they attribute the formidable power of the demon and their deplorable enslavement?

I see a father full of tenderness and experience who says to his eldest son: Do not leave me. If you move away from me, you will fall into an abyss, at the bottom of which is a monster ready to devour you. The son disobeys, falls into the abyss and becomes the prey of the monster. The example of the elder brother does not make the other children wiser, and they fall into the abyss where the monster devours them. Is it to their father that these children can impute their misfortune? In this father, let us see God; in these unruly children, let us see Adam, let us see all the generations of sinners who have succeeded one another since the original fall. It is blasphemy, then, to make God responsible for our falls and for the tyrannical power of the demon over the guilty world.

He repairs it. Man has scarcely sold himself, when, to redeem him, God gives his own Son. Regenerating man by his blood, this adorable Son becomes a second Adam, the stock of a new human race, restored in all its lost rights. As it is enough to be the son of the first Adam to be a slave of the demon, it is enough, to cease to be one, to become the son of the second Adam ([95])? Thus, in

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[94] God is not the author of the evil that defiles, but of the evil that punishes. This axiom translates Saint Thomas: Deus est auctor mali pœnse, non autem mali culpæ. (God is the author of evil in prison, but not of evil in guilt.) I p. q. XLVIII, art. 6, body.

[95] As in Adam all die, so in Christ all will be made alive. I *Cor*., XV, 22.

the power left to the demon by infinite wisdom, we must see only two things: the first, a condition of the test, necessary for the conquest of the eternal kingdom; the second, the greatness of the reward, which will be the fruit of a victory so dearly bought. It remains to be seen how one becomes the son of the second Adam, and if everyone can become so.

Man is the son of man through a human generation: he becomes the son of God through a divine generation. This generation is fulfilled at baptism. Here reappears, as an insoluble objection, the immense empire of the demon, at all times in history.

On the one hand, God wants the salvation of all men, He wants it with a positive will, since His Son died for all men. Now, salvation is not merely the possession of natural happiness after death, nor the exemption from the pains of hell, but rather supernatural happiness, which consists in the intuitive vision of God ([96]). On the other hand, no one can be saved without being baptized ([97]). How can we reconcile, with the former state of humanity and the current statistics of the globe, the possibility of baptism for all men? What means have so many billions of human beings, completely foreign to Christianity, had and still have to be baptized? Should we admit, for example, that all the children born outside of Christianity for the past six thousand years and who died before they could sin are eternally deprived of the sight of God? If this is the case, how can it be established that God has sufficiently provided for the repair of evil?

All this is a mystery. But, we repeat: for being mysterious, a truth is no less certain. Now, that God has provided sufficiently for the reparation of evil, by giving to each man all the means to save himself, is a truth as certain as the very existence of God. To admit that it is otherwise, would be to admit a God without truth, without power, without wisdom, without infinite goodness; a

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[96] All men want to be saved and come to the knowledge of the truth. 1 *Tim*., 5:15 — Christ died for all, so that those who live might no longer live for themselves, but for him who died for them and was raised again. 2 *Corinthians* 5:15 — Blessed be God and the Father of our Lord Jesus Christ, who according to His great mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you. *1 Pete*r 1:3-4. — But the God of all grace, who has called us to His eternal glory in Christ Jesus. *Id*., V, 10. — The purpose of redemption is to restore to man, with interest, all that he lost through original sin. Now, Adam, that is to say, all of man, was created in a state of supernatural justice whose end is the clear vision of God in heaven. Therefore, the fruit of redemption is to restore to all of man the supernatural state and the heaven to which it leads. *Council of Trent*, session V, *On Original Sin*

[97] Unless a man is born of water and the Holy Ghost, he cannot enter the kingdom of God. John III:5

God who wills the end without wanting the means; a God who is not God, a God of nothingness. This answer of simple common sense is peremptory, and we could stop there. We will nevertheless attempt some explanations in the following chapter.

CHAPTER VII

(CONTINUED FROM PREVIOUS.)

New evidence of the atonement of evil and the possibility of salvation for all men. — Catholic doctrine: circumcision, faith, baptism. — What faith is necessary for salvation and the remission of original sin. — Doctrine of Saint Augustine and Saint Thomas. — Children who died before being born. — Adults. — Summary of evidence and responses.

"To be saved, teaches Catholic theology, is to be incorporated into Jesus Christ, the new Adam." Even before the Incarnation of the Word and since the beginning of the world, salvation has only been possible under this condition. It is written: There is no other name under heaven given among men by which we must be saved. But, before the incarnation, men were incorporated into Jesus Christ by faith in His future coming. Of this faith, circumcision was the sign. Before circumcision, it was by faith alone and by sacrifice, a sign of the faith of the ancient fathers, that men were incorporated into Jesus Christ. Since the Gospel, it is through baptism. The sacrament of baptism itself has therefore not always been necessary for salvation; but the faith of which baptism is the sacramental sign has always been necessary ([98]).

We see that circumcision was only a local and temporary sign. Exclusively specific to the Jewish race, it was by no means obligatory for other peoples. The application itself extended only to the sons and not to the daughters of the Hebrews, For the expiation of original sin, the nations foreign to the descendants of Abraham remained, like the Jews themselves with regard to daughters, subject to the primitive condition of the law of nature, faith manifested by sacrifice.

"The time before the Messiah and the time after, says a learned commentator on Saint Thomas, are to each other as the indeterminate to the determinate." Before the circumcision, there was no specific sacrifice to remit original sin, neither in terms of matter, nor time, nor place. The parents could,

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[98] And therefore, although the sacrament of baptism itself has not always been necessary for salvation, faith, of which baptism is a sacrament, has always been necessary. S. Th., III p. q. LXVIII, art. 1, corp.

for this purpose, offer the sacrifice they wanted, whenever they wanted, and wherever they wanted. Circumcision determined the nature and timing of the sacrifice, through which the sons of the Hebrews were to be purified from original sin.

"The eighth day after birth was set for this purification, which could not be anticipated." If, before this time, there was a danger of death, the parents were placed in the conditions of the law of nature and could purify the child by another means. Which leads Saint Thomas to say: "As before the institution of circumcision, faith alone in the future Redeemer was sufficient to purify children and adults, so it was the same after circumcision." Only, before it, no special sign, testimony of this faith, was required. It is, however, probable that in favor of newborns in danger of death, faithful parents offered some prayers to the Lord, or employed certain blessings or some other sign of faith, just as adults did for themselves and as was practiced for girls, who were not subjected to circumcision. ([99])

What is this faith that, among the Jews, prior to circumcision, and among the Gentiles, until the Gospel, was sufficient to incorporate men into the second Adam? It essentially consisted in the more or less explicit belief in a true God, the redeemer of the world: a belief manifested by an external sign, sacrifice, blessing, prayer. ([100]) But who could prove that this imperfect faith, God had not preserved it among the pagans to a sufficient degree for salvation? Regarding the existence of a single God: "Never, says Saint Augustine, have nations fallen

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[99] ... However, before the eighth day, in case of necessity, parents were referred to the law of nature, so that they could provide for a male through another sacrifice. Hence St. Thomas, p. III, q. LXX, art. 4 ad 2: "Just as before the institution of circumcision, the mere faith in the future Christ justified both children and adults: so also after circumcision was given." But before, no sign of protestation of this faith was required, because faithful people had not yet begun to gather separately from the infidels for the worship of one God. However, it is probable that faithful parents for newborns, and especially those in danger, would have dedicated some offerings to God, or bestowed some blessing upon them, which served as a certain sign of faith, just as adults offered prayers and sacrifices for themselves: Just as parents did for daughters who were not subject to the sacrament of circumcision. Viguier, Instit., c. XV, § 2, verse 3, p. 458.

[100] However, our faith primarily consists in two things. First, indeed, in the true knowledge of God, according to Hebrews 11:6: "But without faith it is impossible to please Him; for he who comes to God must believe that He is." Secondly, in the mystery of the Incarnation of Christ, according to John 14:1: "Believe in God; believe also in me." S. Th., 1* 2", p. CLXXIV, art. 6, body.

so low into idolatry that they lost the notion of a single true God, creator of all things." ([101])

As for the Redeeming God, is Our Lord not called the *Desired of all nations? ([102])* Or does one not desire what one does not know and what one does not need? With the awareness of their fall, all the nations of the ancient world, both Gentiles and Jews, therefore had faith in the future Redeemer. On this comforting truth, let us listen to the incomparable Saint Thomas. After recalling that God wants the salvation of all men, he adds: "Now, the necessary condition for salvation is the Incarnation of the Word." It was therefore necessary that the mystery of the Incarnation be *known in some way in all times and by all men*. This knowledge, however, has varied according to the times and the people. Before sinning, Adam had an explicit faith in the mystery of the Incarnation, intended for the consummation of eternal glory, but not intended for the deliverance from sin through the passion of the Redeemer...

"After the sin, the mystery of the Incarnation was believed with an explicit faith, not only regarding the Incarnation of the Word, but also concerning the passion and resurrection, which were to deliver man from sin and death." Otherwise, men would not have prefigured the passion of Jesus Christ through sacrifices, either before or after Moses. The most educated ones perfectly understood the meaning of these sacrifices. The others, believing these sacrifices were instituted by God Himself, had through them a veiled knowledge of the future Redeemer. More obscure in ancient times, this knowledge became clearer as the Messiah approached.

"Is it about the pagans?" the revelation of the mystery of the Incarnation was made to a great number. Witness, among others, Job, who said: *I know that my Redeemer lives*. Witness the Sibyl cited by Saint Augustine. Witness this ancient Roman tomb, discovered during the reign of Constantine and Empress Irene, in which a man was found with a gold blade on his chest bearing this inscription: *The Christ will be born of a virgin, and I believe in him. O sun, you will see me again under the reign of Constantine and Irene*. If there are those who were saved without this revelation, they were not saved, however, without the faith

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[101] The nations have not fallen so far into false gods as to abandon the belief in one true God, from whom all nature, of whatever kind, originates. Against Faustus, Book XX, No. 19; Lactantius, On the Error.

[102] I will shake the nations, and the Desirable One will come to all the nations. *Agg*. II:8

of the Mediator. Without a doubt, they did not have explicit faith, but they had implicit faith in divine Providence, believing that God was the liberator of men, through means known to Him and revealed to those whom His spirit had deemed worthy to instruct.([103])

Moreover, we find, in all ages and in all climates, the use of sacrifices, purifications, adorations, prayers, preserved among pagan peoples as among the Jews. Who could affirm that none of these acts, manifestation of any faith, had in any circumstance a more or less understood relationship, with the expiation of sin in general, and of original sin in particular? Is it not written of the centurion Cornelius, still a pagan, that his prayers and his alms were pleasing to God ([104])? Speaking to the pagans of his time, buried in the grossest idolatry, does not Tertullian say to them: "In prosperity you fix your eyes on the Capitol; but in adversity, you raise them towards heaven, where you know that the true God resides?"

Was it even an invariably absolute necessity that the child be born in order to benefit from the faith of his parents? "It is true," replies a great theologian, "one reads nowhere that sacrifices were offered or received for children still in the maternal womb. Thus, by virtue of a providential order, legally established, no child, before being born, has ever obtained by external sacrifices the remission of original sin. Several have received this grace by a special privilege, like Jeremiah and Saint John the Baptist. However, one must not disapprove either the prayers, the vows, or the external good works of parents, for their children born or to be born, and who are in danger of death; for God has not chained his omnipotence to the sacraments. They can therefore pray, so that he deigns in his infinite mercy to lead them to baptism, or to remit

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[103] The way for men to attain happiness is through the mystery of the incarnation and passion of Christ. For it is said in Acts 4: there is no other name given to men by which we must be saved. And therefore, the mystery of the incarnation of Christ had to be believed by all at all times: however, in different ways according to the diversity of times and persons... It must be said that many of the Gentiles received a revelation about Christ... If, however, some were saved to whom revelation was not made, they were not saved without faith in the mediator: because although they did not have explicit faith, they did have implicit faith in divine Providence, believing God to be the deliverer of mankind according to the ways He deemed fitting, and according to what the Spirit had revealed to some who knew the truth, according to Job 35: "Who teaches us more than the beasts of the earth." Part 2a 2*, q. n, art. 7, body and to 3; Baron, Ann. 780, n. 12.

[104] Cornelius, your prayer has been heard, and your alms have been remembered in the sight of God. Acts, X, 31.

original sin. Then God, who is infinitely good, will be able to save them. But this will not be by law, but by grace alone. Therefore, unless there is a revelation, they must not be said to be saved, and their bodies must not be buried in holy ground ([105])."

How far did this possibility of salvation extend for the children in question, as well as for the others, by prayers, good works, sacrifices, faith, in a word, even idolatrous parents? Here again, who can answer? All these doubts and others that can, without offending Catholic teaching, be resolved in the sense of mercy, allow for a decrease, perhaps infinitely more than one might think, in the number of subjects, and especially the eternal victims of the evil Spirit.If it needed any, this alone would suffice to justify, in the eyes of every impartial man, the infinite wisdom and infinite goodness of the eternal lover of souls, especially the souls of children. ([106])

As for adults, born in ancient paganism? Egyptians, Assyrians, Persians, Greeks, Romans, Gauls, all had, to escape the empire of Satan, the essential

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[105] However, the prayers and supplications, as well as the prostrations of parents for their sons or daughters in the womb or outside the womb in danger of death, are not disapproved, because God has not bound His power to the sacraments. Therefore, they can pray that God, in His infinite mercy, may deem it fitting to bring them to the sacrament of Baptism, or to remit original sin. Then God, who is most generous, will be able to save them. But this will not be by law, but by mere grace. And therefore, unless God has revealed it, they should not be claimed to be saved, nor should their bodies be buried in a sacred place. *Viguier*, c. xv, § 2, verse 3, p. 457-458,

[106] But thou sparest all, because they are thine, O Lord, who lovest souls. Wis., xi, 27. — Suffer the little children to come to me, and forbid them not; for of such is the kingdom of heaven. Mark, x, 14.

knowledge of the primitive law; ([107]) the grace to fulfill it or to repent for having violated it, finally, the baptism of desire: which is sufficient for salvation. Let's listen to Saint Thomas again. Taking the most decisive example, that of a savage born in the midst of the forests, who has never heard of baptism, the great doctor teaches a doctrine followed by the entire school. He says: "If, at the moment his reason awakens, this savage inclines towards an honest end, God grants him grace, and original sin is erased. If he does not persevere, he has repentance left, so that, in either case, this poor savage, the last of human beings, will not be damned, except by his own fault." ([108]) Such were, in general, the means of salvation given to the pagans before the coming of the Redeemer. The Incarnation, a mystery of infinite mercy, has it worsened the condition of today's infidels, placed in the same conditions as those of the past? Who would dare to claim that? From these explanations, the following corollaries rigorously follow.

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[107] Here are the opinions of some theologians on the salvation of children who died without baptism."Cajetan therefore defended that the infants of Christian believers, who cannot be helped by baptism, can be saved not only by the singular privilege of God but also by the common and ordinary law of God, through the vows and prayers of their parents; which opinion, although not condemned as heretical by the Church, was nevertheless disapproved by the Congregation of Theologians and, by the order of Pius V, removed from Cajetan's works published in Rome."

Others, like J. Gerson, believe that God, moved by the most effective prayers of parents, grants sanctifying grace to infants who do not reach baptism, not through the ordinary law but in an extraordinary manner and out of special mercy.

But in both opinions, the dogmas about original sin and the necessity of baptism do not seem to remain sufficiently firm and intact.However, the unique dogma remains completely intact in the opinion of those who say that infants, who are not baptized by humans, are baptized by angels, whom God associates with infants not so much for the benefit of the body but for the good of the soul; or that another means, not revealed to us through the most wise reasons, has been established, by which baptism could be supplied in infants, as it can be supplied in adults through a vow. Knoll, "Institut. Theolog., part iv, sect. n, cap. i, art. 5."

[108] Regarding the islander, to whom the knowledge of baptism does not reach, according to the foundations of St. Thomas, it must be said that if in the first instance of his conversion he turns to an honest end, God infuses grace and original sin is remitted.And if he perseveres in grace and does not oppose the impediment of mortal sin, God, who does not fail in necessities, will enlighten him before death, either internally or externally, nor will He allow him to die without the sacrament of baptism; or, if He does, He will supply it effectively through the sacrament: For He did not bind His virtue to the sacraments, because with such a conversion he has obtained grace, if he perseveres, he will not be deprived of it without fault, and he already seems to have baptism in some way in his intention, albeit confusedly, due to invincible ignorance. Viguier, Institutions, ch. xvi, p. 483.

1 ° If most of the inhabitants of the globe have never belonged to the visible empire of the Holy Ghost, or, as Theology speaks, to the body of the Church; no one can prove that a single person has been, or still is, in the absolute impossibility of belonging to the invisible empire of the Holy Ghost, which is called the soul of the Church, which is enough to be saved. The reason is that, if we know the external means by which God applies to men the merits of the Redeemer, the innumerable internal means escape us; and we must say with Job: Although you hide them in the secret of your heart, yet I know that you remember everything that breathes ([109]).

2 ° If, despite this deduction, the multitude of Satan's subjects remains so considerable, it must be imputed not to God, but to the free will of man. Now, no one can prove that God had to create the impeccable man, or that most men have the serious will to save themselves.

3 ° It is well established that God's foreknowledge in no way hinders man's freedom, and that God has nothing to do with the harm that man has done to himself by selling himself to the devil, any more than the father of the prodigal has anything to do with the shame and misery of his rebellious son. God intervened only to prevent evil, to contain it and to repair it. If the free will of man did not put an obstacle to it, the repair itself would surpass the ruin, in depth and in extent.

4 ° God wants the salvation of all men without exception. Salvation is the eternal enjoyment of God through the beatific vision. God wants it with a serious will, since he reserves eternal torments for those who have not fulfilled it. He has therefore spared all men, in all times, the means to save themselves, so that no one will be damned except by his fault.

5 ° To know how, in certain particular cases, these means of salvation are applicable and applied, is the unknown of the problem. However, in dogma as in geometry, clear or not, the unknown does not exist any less.

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[109] Job, x, 13.

One thing therefore remains mathematically certain: it is that, despite the mysterious darkness with which he envelops the secrets of his mercy, God, being the power, the wisdom and the infinite goodness, will not harm anyone. Such is the soft pillow on which sleep in peace, and the faith of the Christian and the reason of the man capable of linking two ideas: *In pace in idipsum dormiam and requiescam* (In peace, giving myself, I will sleep and rest.).

Before these clarifications, however incomplete they may be, the difficulty that we had to solve disappears, and with it the anxiety that it could throw into people's minds. Nothing therefore prevents us from continuing our walk and moving on to an in-depth study of the two cities.

CHAPTER VIII

THE KING OF THE CITY OF GOOD

The Holy Ghost, King of the City of Good: Why. — Theology's Answer. Different names for the King of the City of Good: Holy Ghost, Gift, Anointing, Finger of God, Paraclete. — Detailed explanation of each of these names.

The visible order is only the reflection of invisible order. In the governments of the earth, the order is essentially composed of a supreme authority and subordinate authorities, charged with for executing the wishes of the first. No society can be conceived without these two elements: the same is true of the City of Good and the City of Evil. In both, the government is composed of a king, and ministers of unequal power subject to his orders. Now, as we are laid out, the King of the City of Good, is the HOLY GHOST.

Why do we attribute to the Holy Ghost, not to the Son or to the Father, the glorious royalty of the City of the Good? Catholic theology replies: "Although all the external works of Holy Trinity, *opéra ad extra*, are common to the three people, nevertheless, by appropriation, the divine language attributes to the Holy Ghost those works in which the love of God is manifested with greater splendor. Thus, power is attributed to the Father, wisdom to the Son, goodness to the Holy Ghost. However, in these three persons, power, wisdom, and goodness is one and indivisible: just as the divinity, essence and nature are one and indivisible ([110]).”

The city of the good being the most magnificent creation of the love of God, it is rightly so that royalty is attributed to the Holy Ghost, consubstantial love of the Son and the Father. The foundation or, as Scripture speaks, the cornerstone of this city, is the Incarnate Word. Now, the Incarnate Word is the work of the Holy Ghost. With his usual profundity, the Angel of the School demonstrates the accuracy of this language. "The conception of the body of

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[110] For the works of the Trinity are indivisible to the outside. But it is the custom of sacred oratory, sometimes to appropriate to one person what is properly and most truly said of both: if power is attributed to the Father, wisdom to the Son, goodness to the Holy Spirit. And there is one and indivisible power and wisdom and goodness in those three, as one deity, one essence, one nature. *Conc. Vaur.*, c. I, an. 1368.

Jesus Christ," says the great doctor, "is undoubtedly the work of the entire Trinity. Nevertheless, it is attributed to the Holy Ghost, and this for three reasons. The first, because it is suitable for the cause of the Incarnation, (*envisagée du côté de Dieu*) viewed from the perspective of God. Indeed, the Holy Ghost is the love of the Father and the Son. Now, it is an effect of the immense love of God, that the Word was clothed in flesh in the womb of a virgin. Hence the words of Saint John: ***God so loved the world, to the point of giving him His only son.***

"The second, because it is appropriate to the cause of the Incarnation, (*envisagée du côté de la nature humaine)* considered from the perspective of human nature. We understand by this, that human nature was taken by the Word and united to His divine person, without any merit on His part; but solely by an effect of grace attributed to the Holy Ghost, according to the Apostle's words: : (*Les grâces sont diverses, mais elles viennent du même Esprit).* the graces are diverse, but they come from the same Spirit.

"The third, because it is appropriate (*au but de l'Incarnation*) to the purpose of the Incarnation. For the purpose of the Incarnation was that the man who was to be conceived should be holy and the Son of God. Now, holiness and divine sonship are attributed to the Holy Ghost. First, it is through Him that men become sons of God, as the Apostle Saint Paul teaches to the Galatians: "*Because you are sons of God, God has sent the Spirit of his Son into your hearts, crying out: Hail, Father.*" Second, he is the Spirit of sanctification, as the same Apostle writes to the Romans. Just as other men are sanctified spiritually by the Holy Ghost, so as to be adopted sons of God; so Christ, the man par excellence, the new Adam, was conceived in holiness by the Holy Ghost, so that he might be the natural Son of God.

"Such is the teaching of the Apostle. Speaking of Our Lord, he says: *Who was predestined to be the Son of God in power*; then he immediately adds: *According to the sanctifying Spiri*t; that is, because he was conceived by the Holy Ghost. Finally, the archangel, announcing the effect of this promise: The Holy Ghost will come upon you, concludes: *Therefore the holy being who will be born of you will be called the Son of God* ([111])."

King of the City of Good, because he formed its living foundation, the Holy Ghost is also King because he is its soul and life. Circulating through all

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[111] *S. Th.*, p. III, q. XXXII, art. 1, corp.

parts of this great body, as blood circulates through our veins and light through the air, his charity inspires him, his wisdom governs him, his beauty embellishes him, his power protects him ([112]). In order to know the nature and mode of these divine communications, in other words, the government of the King of the City of Good, let us approach with respect mingled with love the throne on which he sits, and see what this divine King is in himself. Knowing Him is all that is most capable of making us desire to live under his empire.

To know a being is to know its name. Who will tell us the proper names of the King of the City of Good? Only He; for only the Infinite Being can name Himself. Now, He is called: *Holy Ghost, Good, Anointing, Finger of God, Paraclete*. May the vastest created intelligence take these divine words in their highest meaning, and remember that, despite all its efforts, it will always remain infinitely below the sublime realities they express. Such is its duty in studying the INEFFABLE.

He is called the HOLY-GHOST, *Spiritus sanctus*.

Spirit. The other two divine persons, the Father and the Son, are also Spirits and Holy Spirits. All the angels in heaven and all blessed souls are likewise. Why then attribute to one the name common to many? "It is true," replies Saint Thomas, "the Trinity, in its nature and in its persons, is the Holy Ghost. Nevertheless, since the first person has a proper name, which is Father; and the second, that of Son, the third has been given the name Holy Ghost, to distinguish it from the other two and to make clear the nature of its operations. This name distinguishes it: for it designates the divine person who proceeds by way of love. It indicates the nature of its operations: for, in corporeal things, the word Spirit signifies a certain impulse. Hence it is that we call breath and wind spirit. Now the characteristic of love is to push the will of the one who loves towards the object loved, and holiness is attributed to things which tend towards God. It is therefore with great aptness of language that we call the *Holy-Ghost*, the third person of the Trinity, who proceeds by way of love, love by which we love God." ([113])

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[112] Almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed. *Orat. Ecclesiastical inter divers.*

[113] *S. Th.,* I p. q. XXXVI, art. 1, corp.

It is also true that angels and beatified souls are holy spirits; but, being pure creatures, they are holy only by grace, while the Holy Ghost is holy by nature and holiness itself. It is therefore still very rightly that he is called the Holy Ghost par excellence. Like that of the Father and the Son, the name of the Holy Ghost comes, not from men, but from God himself. We owe our knowledge of it to Scripture, which repeats it more than three hundred times, both in the Old and New Testaments.

Holy. Holy means pure, free from mixture ([114]). The King of the City of Good is called holy because he is being properly speaking; being pure from all mixture and the source of all purity. What the Ocean is to the rain that fertilizes the earth, and to the dews that refresh it, the Holy Ghost is to holiness, and even more. He is not only its inexhaustible reservoir, he is its eternal and eternally fertile principle.

Now, it is a truth of the moral order as of the material order, that the cause of evil, and consequently of shame and pain, is mixture, dualism, or, to put it bluntly, *impurity*. In communicating himself to creatures, what does the Spirit of holiness do? He eliminates the foreign elements that dishonor them and make them suffer. The more abundant this communication is, the more creatures become simpler. The more they become simpler, the more they become perfect; for the closer they come to their native purity, and to the ineffable purity of their Creator and their model. The more they become perfect, the more beautiful and happy they become. From these notions, founded on the very essence of things, it follows that holiness is the unique principle of beauty and happiness. Since the King of the City of Good is holiness itself, one can judge whether it is glorious, whether it is sweet to live under his laws.

Material creatures themselves reveal to us some of the riches contained in this mysterious name of the Holy Ghost. It can be said that of all the elements, breath or wind is the most necessary. It is by it that everything that breathes lives. It is the strongest; we have seen it uproot, in less than seven minutes, a hundred thousand feet of ancient trees, over an area of three leagues (1). Every day sailors see it lay bare the depths of the sea, lifting the heavy mass of their waters to the clouds. It is the most caressing; who has not ardently called upon its beneficial action in the midst of the burning heat of summer, and has not felt it with delight? It is the most independent, the most useful, the most

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[114] In Greek, αγιος, almost to the ground

mysterious. The wind is the ever-active principle that purifies our bodies. It is the vehicle of speech, and through it the necessary bond of society.

In a higher order, that is to say, more real, the Holy Ghost is all this. He is life, he is strength, he is sweetness, he is purifier, he is universal bond. In him all is one; and, although inhabiting heaven, earth and purgatory, the immense City of which he is king forms only one body, obeying the same impulse. From this comes Saint Cyprian who calls him the soul of the world. "This divine Spirit," says the glorious martyr, "soul of all that is, so fills beings with his abundance, that unintelligent creatures as well as intelligent creatures receive from him, each in its kind, both existence and the means of acting in conformity with their nature. It is not that he himself is substantially the soul of each of them, and that he dwells substantially in them; but, magnificent distributor of his plenitude, he communicates to each creature and makes his divine influences proper to it: like the sun, which gives warmth and life to all nature without diminution or exhaustion (1).

It is called gift. This is the proper name, the true name of the King of the City of Good. Who can describe its incomprehensible riches? A gift is what one gives without any intention of return: that which carries with it the idea of a gratuitous donation. Now, the reason for a gratuitous donation is love: we only give something to someone freely because we wish them well. Thus, the first thing we give them is our love. From which it clearly follows that love is the first gift, since it is through it that we freely give everything else.

It also follows that the Holy Ghost, being love itself, is the first of all gifts, the source of all gifts, the gift par excellence. To no one else is this adorable name more fitting than to him, and it is so fitting that it is his personal name. Let no one believe, moreover, that this name implies any inferiority in the Holy Ghost with respect to the Father and the Son: to think so would be heresy, to say it blasphemy. It only indicates the original relationship of the Holy Ghost, in his relations with the Father and the Son who give him to us. But this gift is the Holy Ghost himself, and the gift is equal to the giver, eternal, infinite, all-powerful, God, in a word, like him (1).

"Then," says St. Augustine, "when we hear the Holy Ghost called the gift of God, we must remember that this expression resembles that other in Scripture, *Our body of flesh*. Just as the body of flesh is nothing other than flesh, so the gift of the Holy Ghost is the Holy Ghost himself. He is a gift of God only insofar as he is given to us. But because the Father and the Son give him, and he

himself gives himself, he is not inferior to them; for he is given as the gift of God, and he himself gives himself as God. For no one can say that he is not master of himself and perfectly independent, since it is written of him: *The Spirit blows where he wills.* The Apostle adds*: All these things the one and the same Spirit does, distributing his favors to each one as he pleases*. In all this, then, we must see neither inferiority in the one who is given, nor superiority in those who give, but the ineffable concord of the given and the donors (1).

Thus, love given, love itself, infinite love, living love, love as the principle, love of God: such is the Holy Ghost. Now, the nature of love is to strive for union. The nature of infinite love is to strive for infinite union. Infinite union is unity. To make, according to the wish of the Incarnate Word, all men one, one among themselves, one with God, with a unity similar to that of the three persons of the august Trinity; to procure, through this universal unity, peace, happiness, universal deification: this is the sole thought of the King of the City of Good, the supreme goal to which all the laws, all the mechanisms of his government, relate.

O man! Whoever you are, nothingness and dust; If you consider your destitution, your helplessness, your triple nullity of mind, heart, and body, what irresistible love must awaken in you this adorable title of gift, under which the King of the City of Good presents himself to your thoughts! What an energetic will to live under his laws! You have nothing and you need everything; the Holy Ghost is the gift that contains all gifts: the gift of faith that enlightens, the gift of hope that consoles, the gift of charity that deifies; the gift of humility, patience, holiness; the gift of conversion and perseverance; the gift of all the goods of soul and body.

In the name of your needs, in the name of your dangers, in the name of your sorrows; in the name of the needs, dangers, and sorrows of your loved ones, your friends, society, and the Church, be the faithful subject of the King of the City of Good. With all the liveliness of your faith, invoke the Spirit God, gift and giver, who himself ardently desires to communicate himself to you. In him alone you will find all good things, *unum bonum in quo sunt omnia bona*. Outside of him all evils: poverty for your heart, vanity for your mind, discomfort for your life, terrors for your death, tortures for eternity.

It is called anointing, *unctio*. Among a great many admirable meanings, anointing means wisdom and light. As he is love in essence, the King of the City of Good is wisdom itself, light without shadow, eternal light, the sun without

eclipse. From his fullness, he communicates to his subjects, he floods his empire. By participating in it, his subjects become all that is greatest among men: Kings, Priests, and Prophets.

Kings: instead of being dominated, they dominate; instead of being enslaved to matter, to creatures, to the senses, to passions, to rebellious angels, they keep them chained at their feet. Neither promises, nor threats, nor setbacks, nor diseases, nor temptations can make the crown fall from their heads, the scepter from their hands. Led by eternal wisdom, their authority is characterized by equity, gentleness and strength. (1)

Priests: They use their kingship over creatures and themselves to make everything created, everything they possess, everything they are, a great victim to God, from whom everything has descended and to whom everything must ascend. Royal priesthood, a people beloved above all peoples, wherever the sons of the City of Good reign, light is revealed, order is established, civilization develops, prosperous nations walk peacefully in their path. Do you want proof? Examine history and look at the world map.

Prophets: Their words, and their works, more eloquent than their words, radiate upon the earth the divine light with which they are flooded. They incessantly proclaim the eternal laws of order, the existence of the world to come, the great day of justice, and the double abode of endless happiness and unhappiness, beyond the grave. "Moreover," exclaims a Father of the Church, "what the human eye can barely discern through thick clouds, what all the pagan sages have only glimpsed, the citizens of the City of Good see clearly. Their body is on earth, their soul gaze to the heavens. They see, like Isaiah, the Lord seated on his eternal throne. Like Ezekiel, they see the one who rests on the cherubim. Like Daniel, they see the millions of angels who surround him. A small man, *exiguus homo*, sees at a single glance the beginning and the end of the world, the middle of time, the succession of empires. He knows what he has not learned; for in him is the principle of all light. While remaining a man, he receives from the King of the City of Good a powerful science, which goes so far as to reveal to him the secret actions of others."

"Peter himself was not with Ananias and Sapphira when they sold their field, but he was there by the Holy Ghost. *Why*, he says, *did Satan tempt your heart to the point of making you lie to the Holy Ghost?* There was neither accuser nor witness. How then did he know? *Were you not free*, he adds, *to keep your field, and was not what you sold yours? Why then did you form this evil design?* Thus, this

uneducated man possessed, by the grace of the Holy Ghost, a knowledge that all the wise men of Greece never knew. Do you not find the same knowledge in Elisha? Absent, he sees Gezi receiving gifts from Naaman; and on his return he says to him: *Did not my spirit travel with you? My body was here; but the spirit that God gave me knows what is happening far away*. See how the King of the City of Good enlightens his subjects when he wishes, removes their ignorance, and enriches them with knowledge (I).

He is called: FINGER OF GOD, *digitus Dei*. Of incomparable richness, this name indicates at once the procession of the King of the City of Good, his infinite power, as well as the diversity of his gifts and his operations in the eternal unity of love. Let man study himself for a moment, and, in the image of God, he will verify within himself the aptness of this divine name.

The fingers proceed from the hand and the arm, without being detached from them: the Holy Ghost proceeds from the Father and the Son, to whom he remains inseparably united (i). In all languages, the arm, the hand, the fingers signify power and action, of which they are the necessary instruments. Hence the name of the *finger of God*, used so often by Scripture, to mark the all-powerful action of God on creatures, material or spiritual. Although in God the active force is unique, it is nevertheless multiple and multiform in its works. From here again, Scripture speaks alternately of the *fingers and of the finger of God*. Thus, the prophet Isaiah represents to us the Almighty *lifting the globe with three fingers* (2). David tells the Lord that both are the work of his fingers (3). Moses announces that the Tablets of the Law are written by the *finger of God*; and Pharaoh's magicians, powerless to counterfeit certain miracles performed by Aaron and his brother, cry out: *The finger of God is here* (4).

What name could be more fitting than this for the Holy Ghost? We ask man himself. Does he not do everything with his fingers? If the human race had not had them, none of the marvelous works with which he has covered the face of the globe would exist. Let him cease to have them today, and tomorrow all these monuments will be nothing but ruins: he himself will die. It is also through his fingers, or through the Holy Ghost, that God works all his wonders, for all are the work of love.

The fingers of our hands do not only serve to create; they also serve to share, to divide, to distribute. Their unequal length and strength establish them in a mutual dependence and form the beauty of the hand. Likewise, it is through the Holy Ghost that God shares and distributes to each creature the

gifts he reserves for them; and this in unequal proportions: to one more, to another less, according to the rules of his infallible wisdom. Necessary inequality from which results the mutual subordination of beings to one another, the basis of all order, the principle of all harmony in heaven and on earth.

Despite the multiplicity of their number, the diversity of their forms, the variety of their movements, the fingers, inseparably united among themselves, obey the same impulse. However varied they may be, the gifts and works of the Holy Ghost proceed from the same principle. Consider the heavens and the earth; question one after the other the innumerable creatures they contain: stars or suns, mountains or valleys, cedars or violets, all will tell you: it is one and the same Spirit who made us: *Hœc autem omnia operatur unus atque idem Spiritus*.

Raise your gaze to a more magnificent creation; contemplate the orders and hierarchies, of unequal beauty and power, of the angelic world; they will still tell you: it is one and the same Spirit who made us: Hœc autem omnia operatur unus' atque idem Spiritus.

Lower your gaze to the heaven of earth, the Church, mother and model of all civilized societies. From where do the interior and exterior gifts come, which by their brilliant variety constitute its power and glory? A voice answers: "There are diversities of gifts, but there is only one Spirit; diversities of ministries, but there is only one Spirit; diversities of operations, but there is only one God who works all in all. One has the gift of speech with wisdom; another with knowledge. Another, the gift of faith; another, the gift of healing; another, the gift of miracles; another, the gift of prophecy; another, the gift of speaking various languages; another, the gift of interpreting them. Now, it is one and the same Spirit who works all these things: *Hœc autem omnia operatur unus atqtue idem Spiritus* (1) .

Working, each in his own sphere, all our fingers tend toward the same goal, the perfection of the work they have undertaken. Likewise, all the fingers of God, all the wonders of the Holy Ghost, tend toward a single goal: to achieve in the City of Good the most perfect concord, the most complete unity possible; to conceive the very unity of the human body and the harmony of its members. As our body, which is one, is composed of many members, and all the members of the body, though many, are all one body: so in the City of Good, which is the kingdom of the Holy Ghost and the body of the Incarnate Word. As all the members of the body work for one another, and none can suffer without all the

others suffering; nor receive honor without all the others rejoicing: so it is among the members of the great City, of which the Spirit of love is the artisan, the king, the soul, and the bond (1). What a magnificent ideal! and this ideal, imperfectly realized on earth, will be completely realized in eternity.

Under what title more in keeping with our needs can we invoke the Holy Ghost than that of the finger of God? Power, goodness, instrument of miracles, Holy Ghost, finger of God, meddle actively in our affairs and in the affairs of the present world. Judge your own cause; repair, rebuild the ramparts of your city; disperse the armies that besiege it; silence the blasphemers who insult it and you with it. May the brilliance of your works disconcert your enemies, open the eyes of the blind, awaken the indifferent, soften the hardened, force modern magicians to admit defeat, so that the field of souls, restored to the ministers of truth, may finally receive the cultivation which alone can replace, with fruits of life, the fruits of death whose foul odor will solicit terrible catastrophes even from heaven. Divine Finger, engrave deeply in our hearts the royal law of the City of Good: powerful faith, immutable hope, immortal charity; give each of us the impenetrable armor we need to repel the fiery darts of an enemy more audacious than ever.

He is called PARACLETE, *Paracletus*. Attractive like the others, this name means *advocate, exhorter, consoler*. What names for a King (2)! If the Spirit of Good had no others, would not these suffice to call under his laws all peoples, all tribes, all members of the unfortunate human family?

A lawyer, and he pleads. What does he plead? The cause to which all causes, all trials, lead, the cause of souls, the cause of peoples, the cause of the Church and the world, the cause on which eternal happiness or eternal unhappiness depends. Where does he plead it? He pleads it before the double tribunal of justice and mercy. Of justice, in order to bend and disarm it; of mercy, in order to obtain from it ample effusions of grace, strength, enlightenment, and aid of every kind, either to preserve the citizens of his City from the attacks of the enemy, or to heal them of their wounds. Tribunals of justice and divine mercy, sovereign courts, before which there is no one, king or subject, people or individual, who, every day and every hour, does not have a cause currently pending.

How does he plead? As love knows how to plead. All its eloquence is in its sighs. The Holy Ghost, writes the Apostle, helps our infirmity; for we know neither what we ought to ask nor how we ought to ask it; but the Spirit himself

asks for us with inexpressible groans (1). How deep, great God! is my misery, the misery of the human race! Deprived of everything and begging in this valley of tears, I do not know my true needs, I scarcely suspect them, I feel them even less. If I see them, I do not know how to ask for relief. How much greater need to have a skillful master who teaches me to beg; charitable, who begs for me; all-powerful, who begs successfully. The King of the City of Good himself performs this charitable office for me: he performs it for all. Yes, it is of faith, the Holy Ghost prays for me, makes himself a beggar for me.

"What can I say by this?" asks Saint Augustine. "Can the Holy Ghost groan, he who enjoys sovereign happiness with the Father and the Son? Assuredly not. The Holy Ghost in himself and in the blessed Trinity does not groan; but he groans in us, because he teaches us to groan. And certainly, it is no small thing that the Holy Ghost teaches us to groan. By whispering in the ear of our heart that we are travelers in the valley of tears, he teaches us to sigh for the eternal homeland, and this desire produces our groans. He who is well, or rather who thinks he is well in this land of exile, he who becomes intoxicated with the joys of the senses and who, swimming in the abundance of temporal goods, feeds on a vain happiness, he only makes the voice of the raven heard; for the voice of the raven is shrill and not moaning.

"On the contrary, he who feels the burden of life, who sees himself still separated from God and deprived of the infinite blessedness promised to us, which he possesses in hope, but which he will only possess in reality on the day when the Lord comes in the splendor of his glory, after having come in humility; he who knows this groans; and, as long as he groans about it, he groans well: it is the Holy Ghost who teaches him to groan and to imitate the dove. Many, indeed, groan when they are struck by some adversity, or prey to the pains of illness, or under the bars of a prison, or in the chains of slavery, or upon the waves half-opened to engulf them, or in the ambushes set by their enemies; but they do not groan with the groaning of a dove: it is neither the love of God that makes them groan, nor the Holy Ghost who groans within them. Therefore, when they are delivered from their troubles, you hear them rejoice with a loud voice: which shows that they are ravens and not doves (1).

He is an exhorter. All the good, worthy of the name, which has been accomplished since the beginning of the world, which is still being accomplished, which will be accomplished until the end of time, is due to the sons of the Holy Ghost, to the citizens of the City of Good. Who gives them the

will and the doing? Their King. Without his help, no one can even pronounce the name of the Redeemer in a way that is useful to heaven (2). Abel generously offers the Lord his fattest lambs. I see the sacrifice: where is the soul that inspires it? Who is its exhorter? The King of the City of Good.

For a hundred years, Noah braves the mockery of his contemporaries and slowly builds the ark that is to save the human race. I see the courage of the patriarch, I see the ship: who is the support of the one and the inspiration of the other? The King of the City of Good. I see Abraham binding his only son, Isaac, to the pyre and raising his hand to sacrifice him: who is the exhorter and guide of the heroic father of believers? The King of the City of Good. I see in the course of ancient centuries, the patriarchs, prophets, kings, and warriors of Israel accomplishing a thousand brilliant deeds, triumphing over a thousand difficulties, fearlessly facing countless sorrows: what was the soul of these great souls? Who was their exhorter? The King of the City of Good.

In modern times, ask the fishermen of Galilee who drove them to the four corners of the earth, in order to spread everywhere, like beneficial clouds, the divine dews of grace; who gave them the intelligence and strength necessary to undertake their arduous labors, to take the war to the heart of the City of Evil, to batter down this colossal City, to dismantle it, to undermine it; and in its place to build the City of Good? When it is necessary to defend the divine work, at the cost of all sacrifices, who is the exhorter of the martyrs and the supporter of their courage in the face of tribunals, racks, pyres and the beasts of the amphitheater? The King of the City of Good.

What he was for the apostles and the martyrs, the divine King was, and continues to be, for the solitary, the virgin, the missionary, the saint, and the faithful who, in all conditions and in all countries, undertake each day and bring to a happy conclusion the heroic work of their own sanctification and the sanctification of others. Count, if you can, the number of good thoughts, salutary resolutions, sacrifices of inclinations, tastes, interests, moods, inclinations, and dispassions that, to save a soul, must fill a life of fifty years; calculate their extent, and you will see what a good, tireless, and powerful exhorter the Holy Ghost is.

He is the Comforter. My beloved, until now I have taught you, directed you, and consoled you: this is why my approaching departure saddens you. Take courage, in my place I will send you another Comforter who will remain with you, not for a little while, like me, but forever. He will instruct you, guide

you, console you in your sorrows, in your doubts, in your temptations, in your incessant struggles. Such is the meaning of the words of the Incarnate Word, announcing the Holy Ghost to his apostles, to the Church, and to ourselves (1).

Comforter. One had to know humanity well to give this name to the King of the City of Good. You see it, this poor humanity, a living ruin, traversing for sixty centuries a land of misery, too aptly called the valley of tears; enveloped in darkness, surrounded by enemies, broken by labor, overwhelmed by pain, eaten away by worries; leaving to the stones of the road the stains of its blood and to the thorns the shreds of its flesh; dragging behind her a long chain of dashed hopes: seeing in the distance, as a last perspective, a half-open tomb with mysteries of decay that she dares not gaze upon; and, beyond, the unfathomable abysses of a double eternity? It must be admitted that if humanity needs someone, it is, above all, a consoler.

Worthy of this truly royal name, the King of the City of Good is the consoler par excellence, *Consolator optime*. His royalty has no other purpose than to dry the tears of his subjects, or to transform them into pearls of immortality. A powerful consoler, his consolations are not empty words that break on the surface of the heart, but effective reliefs, intimate joys. A universal consoler, not a suffering of the body, not a pain of the soul, not a reversal of fortune, not a doubt, not a perplexity, not even a fault, for which he found a remedy, a light, a hope. Let the man, the people, the age that has no case to address before the tribunal of justice and divine mercy, which needs neither enlightenment to know good, nor courage to undertake it, nor perseverance to accomplish it, nor relief from its miseries, nor consolation in his sorrows—in a word, let the proud nothingness that claims to be self-sufficient, or to find in the arms of flesh sufficient support for its weakness, disdain, forget the divine Advocate, the supernatural Exhorter, the supreme Consoler—we have nothing to say to it. Deep pity, prayers, and tears are all that remains for us to give it. As for the man, the people, the age that is aware of its needs, it finds in the depths of its soul a thousand motives, more pressing by the day, to invoke the Holy Ghost and live under His laws. Such is, according to the principal names which characterize him, the King of the City of good. If to so many titles which are proper to him, we add those which he shares with the Father and the Son, he will appear to us as the greatest, the most magnificent, the wisest, the best of all monarchs; his City, as the most glorious kingdom, the freest, the happiest kingdom that man can dream of, his subjects, as a family of brothers, as an

assembly of gods, begun by grace, and on the way to becoming gods consummated in glory. If such a spectacle leaves you the strength to speak, it will be to say with the prophet: City of my God, how beautiful you are! Happy are those who live in you. (1)

CHAPTER IX

THE PRINCES OF THE CITY OF THE GOOD

The good angels, princes of the city of the good. - Special proof of their existence. - their nature. - They are purely spiritual, but they can take bodies: evidence. - Their qualities: incorruptibility, beauty, intelligence, agility, strength. - Prodigious extended by their strength. - They exercise it on demons, on the world and on man, as for the body and as for the soul: evidence.

The King of the City of Good is not solitary. Around his throne stand countless legions of princes, resplendent in beauty, who form his court (1). Their occupation is to honor the great Monarch, to watch over the City, and to preside over its government. These princes are the good angels. Under penalty of leaving one of the greatest wonders of the upper world and the most important cog in its administration in the dark, we must make them known. To do this, we must state their existence, their nature, their number, their hierarchies, their orders, and their functions.

Existence of Angels. Angels are incorporeal, invisible, incorruptible, spiritual creatures, endowed with intelligence and will (2). The faith of humankind, reason, and the analogy of divine laws combine to establish the dogma of the existence of angels on an unshakable foundation. We have already seen the faith of the human race manifest itself brilliantly in the universal cult of good and evil spirits. Reason easily demonstrates that, by its imperfect nature, our visible world does not and cannot have within it either the reason for its existence or the principle of the laws that govern it. We must seek them in a higher world, of which it is only the radiance (1). Thus, for the tree, whose foliage blossoms before our eyes, the principles of life and solidity are hidden in the depths of the earth.

The most learned observation of divine laws proclaims this axiom: that there is no leap in nature, nor break in the chain of beings (2). At the same time, it demonstrates that, in this magnificent chain, man cannot be the last link. God is the ocean of life. He spreads it in all forms: vegetative, animal, intellectual. Life, depending on its abundance, marks the hierarchy of beings. Now, it is more abundant as the being draws closer to God. Thus, to bring back to himself,

by imperceptible degrees, all creation descended from him, the Almighty, whose infinite wisdom was at play in the formation of the universe, drew from nothingness several species of creatures. Some visible and purely material, such as earth, water, plants; others, at once visible and invisible, material and immaterial, men; and others finally, invisible and immaterial, the angels.

No less than the others, these latter are therefore a necessity of creation. Let us listen to the greatest of philosophers: "Assuming," says Saint Thomas, "the decree of creation, the existence of certain incorporeal creatures is a necessity. Indeed, the principal purpose of creation is good. Good or perfection consists in the resemblance of the created being to the Creator, of the effect to the cause. The resemblance of the effect to the cause is perfect when the effect imitates the cause as it produces it. Now, God produces the creature by intellect and by will. The perfection of the universe therefore requires that there be intellectual and incorporeal creatures (1).

Thus, that there are angels and that angels are personal beings, and not myths or allegories, is a truth taught by revelation, confirmed by reason, attested by the faith of humankind.

Nature of Angels. As we have just indicated, angels are incorporeal, that is, they do not have bodies with which they are naturally united. The reason for this is that, being completely intellectual and self-subsisting beings, formœ subsistentes, as St. Thomas says, they do not need bodies to be perfect. If the human soul is united to a body, it is because it lacks the fullness of knowledge and is obliged to acquire it through sensible things. As for angels, being perfectly intellectual by nature, they have nothing to learn from material creatures; bodies are useless to them (1).

It follows from this that angels cannot, like human souls, be essentially united to bodies and become one with them. They are, consequently, incapable of performing any act of sensible or vegetative life, such as seeing bodily, hearing, eating, and the like (2). From air or other already existing matter, they can, however, form bodies and give them an accidental shape and form. The archangel Raphael said to Tobias: When I was celebrating with you by the will of God, I appeared to eat and drink; but I use invisible foods (3).

Thus, the appearance of angels in a sensible form is not an imaginary vision. An imaginary vision is only in the imagination of the one who sees it; it escapes others. Now, Scripture often tells us of angels appearing in sensible forms, and who are seen indiscriminately by everyone. The angels who appear

to Abraham are seen by the patriarch, by his entire family, by Lot, and by the inhabitants of Sodom. Similarly, the angel who appears to Tobias is seen by him, by his wife, by his son, by Sarah, and by Sarah's entire family.

It is therefore clear that this was not an imaginary vision. It was indeed a corporeal vision, in which the one enjoying it sees something external to him. Now, the object of such a vision, that is, the external thing, can only be a body. But since angels are incorporeal and have no bodies to which they are naturally united, it follows that they assume, when necessary, bodies formed accidentally (1).

These bodies, composed of condensed air or some other matter, the angels do not take for themselves, but for us. All their apparitions relate to the fundamental mystery of the Incarnation of the Word and to the salvation of man, of which it is the indispensable condition. Some prepare for it, others confirm it, while at the same time proving the existence of the upper world with its eternal realities, glorious or terrible. "By conversing familiarly with men," says St. Thomas, "the angels wish to show us the truth of that great society of intelligent beings, which we await in heaven. In the Old Testament, their apparitions had the purpose of preparing the human race for the Incarnation of the Word, for all of them were the figure of the appearance of the Word in the flesh." (2)

In the New Testament, they contribute to the fulfillment of the mystery, whether in itself, in the Church, or in the elect. It is easy to be convinced of this by examining the circumstances of the angelic apparitions to Zechariah, the Blessed Virgin, Saint Joseph, Saint Peter, the apostles, the martyrs, and the saints throughout the centuries.

According to the most learned interpreters, the accidental apparitions of angels on earth are merely the prelude to a habitual apparition in heaven. "The wicked," they say, "will be tormented not only in their souls, by the knowledge of their tortures; but also in their bodies, by seeing the horrible figures of the demons. In them, the eyes of the body have sinned as well as the eyes of the soul; it is therefore just that both should receive their punishment."

"Similarly, it is probable that in heaven the angels will take on magnificent aerial bodies, in order to delight the eyes of the elect, and to converse with them mouth to mouth. This seems required, on the one hand, by the friendship, by the union, by the intimate communication that will exist between the angels and

the blessed, as fellow citizens of the same homeland; on the other hand, by the reward due to the mortification of the senses and to the angelic life that the saints led here below, in the hope of enjoying the society of the angels. If it were otherwise, the senses of the elect would receive no joy from the angels, and even their intercourse with them would be impossible for them. Everything would be limited to mental communication, and the body would be deprived of a part of its reward (1)."

Speaking of the Last Judgment, they add: "It is very credible that all the angels will appear there in splendid bodies; Otherwise, this glory of the Son of God would not be seen by the wicked, for whom it will nevertheless be displayed above all. The mighty army of heaven would add nothing to the outward majesty of the Supreme Judge: a majesty that Scripture takes care to describe with such precision. The multitude of angels being innumerable, it will therefore fill the immense plains of the air and present to the assembled nations the formidable aspect of an army drawn up in battle array. It is no less credible that the demons will appear in corporeal forms; otherwise they would not be seen by the reprobate, and yet the glory of Our Lord and the confusion of the wicked require that they be visible (2).

Qualities of the angels. From the simplicity or incorporeality of their nature, it follows that the princes of the City of Good are incorruptible. Free from languor and disease, they know neither the need for food nor rest, nor the weaknesses of childhood, nor the infirmities of old age. It also follows that they are endowed with a beauty, intelligence, agility, and strength incomprehensible to man.

God is perfect beauty and the source of all beauty. The more a being resembles Him, the more beautiful it is. The heavens are beautiful, the earth is beautiful, because both heaven and earth reflect some rays of the Creator's beauty. Of all material beings, the human body is the most beautiful, because it possesses to a higher degree the strength and grace, whose happy union forms the hallmark of beauty. The soul is more beautiful than the body because it is the more perfect image of eternal beauty. In turn, because it is the incomparably more perfect image of this beauty, the angel is incomparably more beautiful than the human soul.

So what a spectacle does the King of the City of Good present to the eyes of faith, surrounded by all these princes, resplendent like suns, the least beautiful of whom eclipses all visible beauties! The day when man is given to

see him face to face, he will enter into a rapture, inexpressible even to Paul, who witnessed it. Meanwhile, humanity has the instinct for this supreme beauty; for, to mark the most perfect degree of sensible beauty, it says: beautiful as an angel.

The beauty of angels is the radiance of their essential perfection, and their essential perfection is intelligence. Who can say its extent? Saint Thomas replies: "Angelic intelligence is deiform, that is to say, the angel does not acquire knowledge of the truth either by the sight of sensible things, nor by reasoning, but by simple gaze (1). Being an exclusively spiritual substance, in him the intellective power is complete, that is to say, it is never in potentiality as in man, but always in act, so that the angel actually knows all that he can naturally know (1).

He knows it entirely, in its entirety and in its details, in its principle and in its ultimate consequences. "Intelligences of a lower order, like human beings, require, in order to arrive at the perfect knowledge of truth, a certain movement, a certain intellectual work, by which they proceed from the known to the unknown. This operation would not take place if, as soon as they know a principle, they instantly saw all its consequences. Such is the prerogative of angels. In possession of a principle, they immediately know all that it contains; this is why they are called intellectuals, and human souls simply rational. Thus, there can be no falsehood, no error, no deception in the intelligence of any angel (1)."

What does the knowledge of the princes of the City of Good extend to? It extends to all the truths of the natural order (1). For them, heaven and earth have nothing hidden; And, since they have been confirmed in grace, they know most of the truths of the supernatural order. We say most, because until the day of judgment, when the course of the centuries will end, the angels will receive new communications on the government of the world and in particular on the salvation of the predestined (2).

If the intelligence of the princes of the City of Good is for them the source of ineffable pleasures, it is for us a triple subject of consolation, sadness, and hope. Of consolation; the good angels use their intelligence only in our interest and that of our heavenly Father. Of sadness; in Adam we possessed an intelligence similar to theirs, free from error, and we have lost it (3). Of hope; we will find it again in heaven, and already we possess the first fruits of it in the light of faith.

From the incorporeality of the angels is born their agility. As a finite being, the angel cannot be everywhere at the same time; But such is the speed of its movements that they are almost equivalent to ubiquity. "The angel," says Saint Thomas, "is not composed of diverse natures, so that the movement of one prevents or delays the movement of another: as happens to man in whom the movement of the soul is hindered by the organs. Now, as no obstacle delays or prevents it, the intellectual being moves in all the plenitude of its strength. For it, space disappears. Thus, the princes of the City of Good can, in the blink of an eye, be in one place; and, in another blink of an eye, in another place, without any intermediate duration (1)." Such, moreover, is their subtlety that the most opaque bodies are less to them than a diaphanous veil for the rays of the sun. Like agility, the strength of angels derives from the essence of their being, which partakes more abundantly than any other of the divine essence, infinite strength. Thus, both surpass all known agility and strength in nature, that is to say, they are incalculable and exert their influence on the world and on man.

On the world: it is the angels who give it movement. Inert by nature, all material creatures are born to be set in motion by spiritual creatures, just as our body is by our soul. "It is a law of divine wisdom," teaches the Angelic Doctor, "that inferior beings are moved by superior beings. Now, since material nature is inferior to spiritual nature, it is manifest that it is set in motion by spiritual beings. Such is the teaching of philosophy and faith (2)."

Now, the impelling force with which angels are endowed is so great that a single one is enough to set in motion all the bodies of the planetary system; and, although he is in the East, according to an ancient belief preserved even among pagans, his action is felt in all parts of the globe. Thus, man himself, whose hand sets the master wheel of an immense machine in motion, produces, without changing position, the movement of all the secondary cogs (1).

The logical consequence of this impelling force is that angels can move the largest bodies and transport them wherever they wish, with a speed beyond calculation. According to Saint Augustine, the natural strength of the lowest of the angels is such that all corporeal and material creatures obey him, as far as local movement is concerned, within the sphere of their activity, unless God or a superior angel puts an obstacle in the way. If God would permit it, a single angel could transport an entire city from one place to another, as they did for the holy house of Loreto, transported from Nazareth to Dalmatia, and from

Dalmatia to the place where it today receives the homage of the Catholic world (2).

Not only do angels impart movement to the material world, but they also preserve it, either by preventing demons from disrupting the laws that govern its harmony, or by ensuring the perpetual maintenance of these admirable laws. "All material creation," says Saint Augustine, "is administered by angels." Thus, nothing prevents us from saying, adds Saint Thomas, that the inferior angels are appointed by divine wisdom to govern the inferior bodies, the superior ones to govern the superior bodies, and finally, the highest ones to the worship of the Being of beings (1).

Therefore, we must not be mistaken: the marvelous order that strikes us in nature, and especially in the firmament, is due not to chance, not to the force of things, not to immutable laws, but to the continual action of the princes of the City of Good. Under the orders of their king, they guide the immense globes that compose the brilliant army of the heavens, like officers guide their soldiers, like conductors guide their formidable machines: with this difference: the last may err, the first never. Despite the frightening speed they impart to these gigantic masses, they maintain them in their orbit, making each one follow its own path with mathematical precision. Only one day, which will be the last of all days, this magnificent harmony will be shattered. At the approach of the sovereign judge, when all creatures arm themselves against guilty man, the powerful conductors of the stars will upset the order of the planetary system. Then the nations will dry up with fear, awaiting what is to come (1).

On man. By virtue of the same law of subordination, spiritual beings of a lower order are subject to the action of spiritual beings of a higher order. Thus, man is subject, body and soul, to the angelic powers, and the angels are not subject to him. One would have to go through the whole of Scripture, if one wanted to relate the different operations of the angels on the body of man. Let us cite only the example of the prophet Habakkuk, transported by an angel from Palestine to Babylon, in order to bring his food to Daniel imprisoned in the lions' den. Let us also cite the army of the king of Assyria, Sennacherib, of which one hundred and eighty-five thousand men were cut to pieces by an angel, during the night. "Recalling this fact on the occasion of the twelve legions of angels, which Our Lord could have called around him in the Garden of Olives, Saint Chrysostom rightly exclaims: "If one angel alone could put to death one hundred and eighty-five thousand soldiers, what would not twelve legions of

angels have done (2)? » We could add the well-known passage of the exterminating angel, who in a few moments was enough to destroy all the firstborn of men and animals in the vast kingdom of Egypt.

As for our soul, angels can, and in reality do, exercise an action on it that is by turns ordinary and extraordinary, the power of which is difficult to measure. The understanding owes its most precious enlightenment to them. "The revelations of divine things," says the great Saint Denis, "reach men by means of angels (1)."

From the first to the last, every page of the Old and New Testaments confirms the words of the illustrious disciple of Saint Paul. Abraham, Lot, Jacob, Moses, Gideon, Tobit, the Maccabees, the Most Holy Virgin, Saint Joseph, the holy women, and the apostles are instructed and directed by these spirits, administrators of man and the world. We shall see that the guardian angel fulfils, with less splendour no doubt, but no less truly, the same functions with regard to the soul entrusted to his care. This illumination, so powerful on the conduct of life, takes place in several ways. Sometimes the angel strengthens the understanding of man so that he can conceive the truth; sometimes he presents to him sensible images, by means of which he can know the truth, which without them he would not know. Thus does the man himself who instructs another (2).

Is it a question of the will? It is true that angels, good or bad, cannot force its determinations, for the soul always remains free; but universal experience teaches how effective the inspirations of good angels and the suggestions of bad angels are in leading us to good as well as to evil. Both derive a great part of their strength from the power, which the princes of the City of Good and the City of Evil have, to act profoundly on the external senses. Thanks to them, the demons fascinate the imagination with deceptive images, which strip evil of its ugliness and clothe it with the appearance of good; they stir the whole lower part of the soul and thus inflame concupiscence. The good angels, on the contrary, removing the clouds of Terror, the darkness of passions, bring the senses back to their native purity and produce, as it were, a second sight, by means of which things present themselves to the soul's appreciations in their true aspect. In certain cases, angels can deprive man of the use of his senses, as happened to the inhabitants of Sodom. Related to this law is the long series of divine and satanic supernatural phenomena, which fill the annals of all peoples,

and whose nature reason can no more explain or misunderstand, than it can deny its authenticity (1).

Less ignorant or less obstinate in error than our modern rationalists, the pagans, who had not yet invented the system of immutable laws, loudly and unreservedly proclaim the free government of man and the world by angelic powers. In addition to the testimonies already cited, we have that of Apuleius. It is so explicit that it reads like a page from the Book of Job. "If it is," he says, "indecent for a king to do and govern everything by himself, it is much more so for God." To preserve all his majesty, we must therefore believe that he sits on his sublime throne and rules all parts of the universe through the celestial powers. It is indeed through their care that he governs the lower world. For this, he needs neither effort nor calculation, things that human ignorance or weakness require. "So when the king and father of all beings, whom we can only see with the eyes of the soul, wishes to set in motion the immense machine of the universe, resplendent with stars, shining with a thousand beauties, governed by his laws, he does, if one may say so, what is done at the moment of battle. The trumpet sounds. Animated by its accents, the soldiers become agitated. One takes up his sword, another his shield; others, their breastplate, their helmet, their boots; this one harnesses his horse; another attaches his steeds to the quadriga. Each one eagerly prepares. The velites form the ranks, the leaders inspect them, and the knights take command. Each attends to his office. However, the entire army obeys a single general, whom the king places at its head.

"It is no different in the government of divine and human affairs. Under the orders With a single head, each knows its duty and fulfills it, although it does not know the secret spring that makes it act, and this power escapes the eyes of the body. Let us take an example of a less elevated order. In man, the soul is invisible. However, one would have to be mad to deny that everything man does comes from this invisible principle. It is to it that human life owes its security; fields, their cultivation; fruits, their use; the arts, their exercise; in a word, everything man does (1)."

Bossuet thus echoed the universal faith when he uttered these masterful words: "The subordination of created natures demands that this sensible and inferior world be governed by the superior and intelligible, and corporeal nature by spiritual nature (2)."

Let man therefore remember this. As the material world is governed by angelic powers, he himself is placed under the immediate action of a good or evil angel. Not a word, not an action, not a minute in his existence, which is not influenced by one or other of these powerful creatures. But it is sweet to think that the power of the princes of the City of Good surpasses that of the princes of the City of Evil. "In God," says the angel of the school, "is the first source of all superiority. The closer they approach to God, the more creatures participate in him, and the more perfect they are. Now, the greatest perfection, that which most approaches that of God, belongs to beings who enjoy God himself: such are the good angels. The demons are deprived of this perfection. This is why the good angels are superior to them in power and keep them subject to their empire. From this it follows that the last of the good angels commands the first of the demons, since the divine force, in which he participates, prevails over the force of the angelic nature (3).

CHAPTER X

(CONTINUED FROM PREVIOUS.)

Number of angels. — Angelic hierarchies and orders. — Definition of the hierarchy. — Its purpose. — Why three hierarchies among the angels, and only three. — Definition of the order. — Why three orders in each hierarchy, and only three. — Image of the angelic hierarchy in the Church and in society. — Functions of the angels. — The higher angels illuminate the lower angels. — Language of the angels. — Major division of angels: assistant angels and executing angels. — Functions of the Seraphim. — Of the Cherubim. — Of the Thrones. — Reflection of this first hierarchy in society and in the Church.

Number of angels. When inspired authors, admitted to seeing some of the realities of the upper world, wish to indicate the multitude of angels, they speak only of millions and hundreds of millions. "I was attentive to what I saw," says Daniel, "until the thrones were set in place and the Ancient of Days sat down. His clothing was white as snow, and the hair of his head like bright wool. His throne was a flame of fire, and the wheels of it a burning fire. A river of fire and lightning issued from before him. A thousand thousand angels executed his commands, and a million stood before him." (1)

Witnessing the same spectacle, Saint John continues: "And I saw and heard the voice of a multitude of angels around the throne, whose number was thousands of thousands." (1) » Further on, having emphasized the universality of the elect of the blood of Abraham, he adds: "After this, I saw a great multitude, which no one could count, from all peoples and languages (2)." Now, since the beginning of the world, every predestined person, and even every reprobate, has had as their guardian an angel of the lower order; it follows that the number of angels of all hierarchies is incalculable.

Saint Denis, the repository of the teachings of his master Paul, raptured to the third heaven, speaks in the same way. "The blessed hosts of celestial intelligences," he says, "surpass in number all the poor calculations of our material arithmetic. Do not suspect any exaggeration in the words of the

prophets. The number of angels is incalculable. It surpasses that of all creatures, even that of men who have been, who are, and who will be (3)."

The Angel of the School gives the reason: we translate his thought. The principal aim that God set for himself in the creation of beings is the perfection of the universe. The perfection or beauty of the universe results from the most dazzling manifestation of the attributes of God, within the limits marked by his wisdom. It follows, from this, that the more beautiful and perfect certain creatures are, the more abundant their creation has been. The material world confirms this reasoning. There are two kinds of bodies: corruptible bodies and incorruptible bodies. The first is reduced to our globe, the habitation of corruptible beings; and our globe is almost nothing, compared to the globes of the firmament. Now, as size is for bodies the measure of perfection, number is for spirits. Thus, reason itself leads to this conclusion, that immaterial beings surpass material beings in incalculable numbers (1)."

While waiting for heaven to reveal to us the accuracy of these magnificent calculations of genius, enlightened by faith, a great source of security for our pilgrimage is to know that the good angels are far more numerous than the bad. "The tail of the Dragon," says Saint John, "only drags a third of the stars (2)." There is no interpreter who, by these stars, does not mean the rebellious angels (3).

Hierarchies and orders of the angels. A multitude without order is confusion: such cannot be the state of the angels. "All the works of God," says the Apostle, "are ordered;" or, as it is written elsewhere: "God made all things with number, weight, and measure," that is, with perfect order (4). Order is the first thing that strikes us in the material world. Order produces harmony, and harmony presupposes the mutual subordination of all parts of the universe. In its turn, this harmony reveals an intelligent cause that created it and maintains it. Obviously the same harmony must exist, more perfect if possible, in the world of spirits, the archetype of the world of bodies and the masterpiece of creative wisdom. Subordination, consequently the hierarchy of the beings that compose it, is therefore the law of the invisible world, as it is the law of the visible world. Such are the teachings of faith and the invariable affirmation of reason.

Now, according to the etymology of the word: The hierarchy is a sacred principality (1). Principate signifies both the prince himself and the multitude arrayed under his command. From this, three beautiful consequences, which shed a vivid light on the general order of the universe and on the particular government of the City of Good. God being the creator of angels and men, there is, in relation to him, only one hierarchy, of which he is the supreme hierarch. It is the same with respect to the Incarnate Word. King of kings, Lord of lords, to whom all power has been given in heaven and on earth, he is the supreme hierarch—of angels and men, and consequently of the Church triumphant and the Church militant.

The successor of the Incarnate Word, Peter is the supreme hierarch of the Church Militant, by virtue of the divine words: Feed my lambs, feed my sheep. In turn, Peter established other hierarchs, who in turn established subordinate rectors, charged with directing the various provinces of the City of Good. All, however, form a single hierarchy, since all militate under the same head, Jesus Christ (1). We will soon see that the angelic hierarchy is the type of the ecclesiastical hierarchy, itself a type of the social hierarchy.

If we consider the principality in its relations with the multitude, we call a hierarchy the collection of beings subject to a single law. If they are subject to different laws, they form distinct hierarchies, without ceasing to be part of the general hierarchy (2). This is how we see, in the same kingdom and under the same king, cities governed by different laws (3). Now, beings are subject to the same laws only because they have the same nature and the same functions. It follows that angels and men, having neither the same nature nor the same functions, form distinct hierarchies. It also follows that since not all angels have the same functions, the angelic world is divided into several hierarchies.

The reason and proof of the fact that angels and men form distinct hierarchies lies in the relative perfection of each. This perfection is all the greater the more abundantly beings participate in the perfections of God. As a purely spiritual creature, the angel participates in them more than man. In fact, the angel receives divine illuminations in the intelligible purity of his nature, while man receives them under the more or less transparent images of sensible things, such as the word and the sacraments.

The angel is therefore a more perfect creature than man, and must therefore form a different hierarchy. Moreover, since there is a hierarchy, that is, an order of subordination in the angelic world, it is evident that not all angels receive divine illuminations equally. There are therefore angels superior to others. Their superiority is based on a more or less perfect, more or less universal, knowledge of the truth.

"This knowledge," says Saint Thomas, "marks three degrees among the angels; for it can be considered in three ways.

"First, angels can see the reason for things in God, the first and universal principle. This way of knowing is the privilege of the angels who come closest to God, and who, according to the beautiful phrase of Saint Denis, remain in his vestibule. These angels form the first hierarchy.

Second, they can see it in the universal created causes, which are called general laws. Since these causes are multiple, knowledge is less precise and less clear. This way of knowing is the prerogative of the second hierarchy.

"Thirdly, they can see it in its application to individual beings, insofar as they depend on their own causes, or on the particular laws that govern them. This is how the angels of the third hierarchy know (1)."

There are therefore three hierarchies among the angels, and there are only three: a fourth would not find its place. Indeed, these three hierarchies have their raison for being in the three possible ways of seeing the truth: in God, in general causes, in particular causes; that is to say, as the sublime Areopagite says, in the more or less abundant life enjoyed by the angels that compose them (1).

Revelation also reveals to us within each hierarchy three different choirs or orders. A certain multitude of angels, similar to each other by the gifts of nature and grace, is called a choir or angelic order (2). Each hierarchy contains three, only three. More would be too much, less not enough. Indeed, each hierarchy forms a sort of small state. Now, each state necessarily contains three classes of citizens, neither more nor less. "However numerous they may be,"

says Saint Thomas, "all the citizens of a state are reduced to three classes, according to the three things that constitute any well-ordered society: the first principle, the middle, and the end. Thus, we see three orders among men everywhere: some are in the first rank, they are the aristocracy; others in the last, they are the people; others occupy the middle, they are the bourgeoisie."

"It is the same among the angels. In each hierarchy, there are different orders." Like the hierarchies themselves, these orders are distinguished by the natural excellence of the angels who compose them and by the difference in their functions. All these functions necessarily relate to three things, neither more nor less: the beginning, the middle, and the end (1). We will see this clearly by explaining the particular functions of each order.

Before explaining it, let us note that the magnificent hierarchy of heaven or of the Church Triumphant proves itself, by being reflected before our eyes in the hierarchy of the Church Militant, that other portion of the City of Good. We need only open our eyes to see that the Church on earth is divided into three hierarchies, and each hierarchy into three orders.

The first is composed of the superior prelates, and includes three orders: the sovereign pontificate, the archiepiscopate, and the episcopate. The cardinalate relates to the sovereign pontificate, for the cardinals are the coadjutors of the sovereign pontiff; as the archiepiscopate refers to the patriarchate, whose jurisdiction extends to several dioceses and even to several provinces.

The second is composed of the middle prelates, who receive direction from the higher prelates and who fulfill certain functions, either by virtue of their own authority or by delegation. It also includes three orders: the abbots, to whom is entrusted the power to bless and sometimes to confirm; the priors and deans of collegiate churches or communities, whose powers are more or less extensive; and the rectors or parish priests, responsible for the management of parishes, and to whom, in their auxiliary capacity, the vicars and the lower clergy report. All have the mission of administering the sacraments.

The third is composed of the faithful or the people, who are responsible for receiving spiritual goods, but not for administering them. Like the others, this last hierarchy includes three orders: virgins, continents, and married couples, whose duties are different, just as their vocation is distinct.

In the regularity of their functioning, these hierarchies and orders present the most beautiful harmony that man can contemplate here below, and this harmony is but the image of the harmony, a thousand times more beautiful, that we will see in heaven. There, the three angelic hierarchies will appear before our eyes, without cloud or veil, with their nine choirs, resplendent with light and beauty. In the first: the Seraphim, the Cherubim, and the Thrones. In the second: the Dominations, the Principalities, and the Powers. In the third: the Virtues, the Archangels, and the Angels.

Functions of the Angels. Composed of three great hierarchies, and each hierarchy divided into three distinct orders, the angelic world presents itself to our eyes like a magnificent army arrayed in beautiful order. Knowing this is not enough. To enjoy the spectacle of an immense army in its formidable splendor, one must see it in motion. Thus, to gain an idea of the brilliant army of heaven and to measure the place occupied, in the providential plan, by the princes of the City of Good, we must study them in the exercise of their functions.

To be purified, illuminated, and perfected; or to purify, illuminate, and perfect: such is the dual purpose, to which all the functions of the angelic hierarchies and orders relate (1). What is the meaning of these mysterious words? Not all angels know the divine secrets equally. The first hierarchy, we have said with Saint Thomas, sees the reason for things in God himself; the second, in universal secondary causes; the third, in the application of these causes to particular effects. To the first belongs the consideration of the end; to the second, the universal disposition of means; to the third, the implementation (2).

The angels of the first hierarchy communicate the light they have drawn from the very bosom of God, as appropriate, to the angels of the second hierarchy; these to the angels of the third; and those of the third share it with

men. But reciprocity does not take place, since the lower angels have nothing to teach the higher angels, nor men to the angels (2).

Necessary for the government of the world, this incessant communication will last until the Last Judgment. It contains what we have called purification, illumination, and perfection. Indeed, the manifestation of a truth to one who does not know it purifies his understanding, by dispelling the darkness of ignorance; it illuminates it, by making light shine where darkness reigned; it perfects it, by giving him a certain knowledge of the truth (1). Such are the operations of the higher angels with regard to the lower angels, who, for this reason, are said to be purified, illuminated, and perfected. Not one of these mysterious operations of the celestial hierarchy is not found in the hierarchy of the Church Militant (2).

Now, angelic communications are made through speech; for angels, perfect images of the Word, have a language and speak to one another. That angels speak, Saint Paul teaches us when he says: "Even if I speak with the tongues of men and of angels" (3). However, let us beware of imagining that angelic language is similar to human language, and that it requires articulated sounds or external designations, vehicles of thought from one angel to another. This language is entirely interior, entirely spiritual, like the angel himself. It consists, on the part of the superior angel, in the will to communicate a truth to the inferior angel; and, on the part of the latter, in the will to receive it. These two operations, encountering no obstacle, either in the nature of the angels or in their individual dispositions, are infallible and instantaneous (1).

It is from the first hierarchy that the second and third receive, one immediately and the other mediately, divine illuminations. Hence, relative to their dignity and functions, this great division of angels into assistant angels and executing angels, or administrators. The former consider in God Himself the reason for the things to be done, and manifest them to the inferior angels, charged with carrying them out. This is the image under which Holy Scripture represents the angels of the first hierarchy. One of these illustrious princes of the court of the great King, speaking to Tobias, said to him: I am Raphael, one of the seven angels who are assistants before God (2). Literally: Who stand before his throne.

It must be said that this beautiful expression, to be assistants at the throne of God, has several meanings. Angels assist before God when they take his orders; when they offer him the prayers, alms, good works, and vows of mortals; when they plead the cause of men against the demons at the supreme tribunal; when they gaze into the rays of the divine face, to derive from them the ineffable pleasures that constitute their bliss. In this latter sense, all angels, none excepted, are assistants before God, for all enjoy and continually enjoy the beatific vision, even while fulfilling their missions in the government of the world. Nevertheless, in the precise sense, the expression "attending before God" designates the angels of the first hierarchy, who are not customarily employed in external ministries (1).

These angels, assistants at the throne of God and superior to all others, are called the Seraphim, the Cherubim, the Thrones, and form the first hierarchy. Since the hierarchies of the lower world are only a reflection of the hierarchies of the upper world, a sound comparison, borrowed from the court of the kings of the earth, helps us understand the rank and functions of these great officers of the eternal Crown. Among the courtiers there are some who owe it to their dignity to enter familiarly into the prince's house, without needing to be introduced; others who add to this first privilege that of knowing the prince's secrets; others finally, even more favored, inseparable companions of the prince and who seem to be one with him.

The latter represent the Seraphim, the most sublime creatures God has created from nothingness. These angelic spirits owe their name to the flames of their love (1). Placed at the summit of the created hierarchies, they touch, as much as the finite can touch the infinite, the divine Trinity, love itself and the eternal hearth of all love. Far from cooling their ardor, the solemn missions sometimes entrusted to them seem to increase it and make them repeat, with a more intimate voluptuousness, the canticle heard by Isaiah: "The Seraphim stood and called to one another, saying: Holy, holy, holy is the Lord God of hosts; the whole earth is full of his glory (2)."

In the happy courtiers who know all the prince's secrets, we have an image of the Cherubim, whose name signifies the fullness of knowledge (3).

With a gaze never dazzled or troubled by the sparkling rays of God's face, these divine spirits contemplate the innermost reasons for things in their source, in order to communicate them to the lower angels, whose functions they must determine and whose conduct they must regulate. They themselves are sometimes sent on missions. Thus, we see a Cherub charged with guarding the entrance to the earthly paradise and barring it from guilty man. Why a Cherub and not another angel? To watch and to see from afar are the two qualities of a sentinel. Now, as their name indicates, Cherubim possess these two qualities to a supreme degree, even in the angelic world (1).

Thrones are represented by the great lords, who have free access to the King. Elevation, beauty, solidity: these are the three ideas brought to mind by the name of the seat on which monarchs sit on solemn occasions. No one could better designate the third angelic order of the first hierarchy. The Thrones are so called because these angels, dazzling in beauty, are raised above all the choirs of the lower hierarchies, to whom they intimate the commands of the great King, sharing with the Seraphim and the Cherubim the privilege of clearly seeing the truth in God himself, that is, in the cause of causes (2).

Fixed in God by the intuition of truth, they are unshakable. Moreover, just as the material throne is open on one side to receive the monarch who speaks from this majestic seat, so the angelic Thrones are open to receive God himself, who speaks through their mouths. Theirs is the noble function of transmitting their sovereign communications to the angels of the lower hierarchies, spread throughout all parts of the City of Good. Indeed, the Thrones, being the lowest order of the first hierarchy or of the Assistant Angels, immediately touch the Dominations, which form the highest choir of the Administrator Angels.

These, then, are, in a nutshell, the relationships and distinctions that exist among the angels of the first hierarchy. All are assistants to the Throne. All contemplate the reasons for things in the first cause. The privilege of the Seraphim is to be united with God in the most intimate way, in the delicious ardor of an inexpressible love. The privilege of the Cherubim is to see the truth, with a view superior to all that is beneath them. The privilege of the Thrones is to transmit to the lower angels, in proportion to their need, the divine communications of which they possess the fullness (1). Thus the august Trinity,

whose image pierces through all creation, shines with incomparable brilliance in the most perfect. In the Thrones we see Power; in the Cherubim, Intelligence; in the Seraphim, Love.

A reflection of the celestial hierarchy, the ecclesiastical hierarchy presents the same spectacle. In the Deacon, you have the Power that executes; in the Priest, the Intelligence that illuminates; in the Pontiff, the Love that consummates, according to these words addressed to the supreme head of the pontificate: "Simon, son of John, do you love me more than others? Lord, you know that I love you. Feed my lambs, feed my sheep." Love is therefore the principle, the goal, the sovereign law of the City of Good; just as hatred, as we shall see, is the principle, the goal, the sovereign law of the City of Evil (1).

CHAPTER XI

(END OF PREVIOUS.)

The seven angels attending the throne of God. — They are the supreme governors of the world. — Proofs: Worship that the Church pays them. — History of the church of Saint Mary of the Angels, at Rome, dedicated in their honor. — Functions of the Dominations. — Of the Principalities. — Of the Powers. — Functions of the Virtues. — Of the Archangels. — Of the Angels. — Guardian angels. — Proofs and details.

Before leaving the first angelic hierarchy, it seems necessary to say a word about the seven Angels Attending the Throne of God, spoken of in both Testaments. "I am Raphael, one of the seven Angels who stand before God," Raphael said to Tobit. "John, to the seven Churches in Asia. Grace to you and peace from Him who is, and who was, and who is to come, and from the seven Spirits who are in the presence of His Throne," wrote the beloved disciple (1).

A faithful interpreter of divine teachings, Catholic tradition venerates, in fact, seven Angels more beautiful, greater, and more powerful than all the others, who surround the Throne of God, always ready to execute, either by themselves or through others, His sovereign will (2). To confirm this, the King of Angels often took pleasure in showing himself to saints and martyrs, surrounded by these seven dazzlingly splendid Princes. Thus, he appeared to the commander of the first Praetorian cohort, Saint Sebastian, to revive the martyr's fight; and, as a pledge of victory, had these seven Angels clothe him in a mantle of light (1).

Common to Jews, philosophers, and theologians, another tradition attributes to these seven Angels the supreme government of the physical and moral worlds. In this, they are similar to the ministers of kings, whose lives seem inactive because they pass in the vicinity of the Throne; but who, in reality, are the soul of all the movements of the empire. Represented, according to Saint

Jerome, by the seven-branched candlestick of the Mosaic tabernacle, they preside over the seven great planets, whose revolutions determine the movement of all the secondary cogs in the marvelous machine called the material universe.

In the same figure, we see these seven Spirits presiding over the moral world—"Hence," according to the remark of a learned commentator, comes the sevenfold distribution, so frequent in divine works. As there are seven planets in the world and seven days in the week, so there are in the Church seven gifts of the Holy Ghost and seven principal virtues, over which these seven superior Angels preside, in order to lead men by their means to eternal life (2)."

Let us listen to another theologian: "The number seven, which designates the seven great Princes of the heavenly court, is a precise number; For, when the same number is found in Scripture, used several times in different places, especially in matters of history, the rule is to take it in its mathematical sense. There are therefore seven Angels superior to all the others. Their special functions are to watch over the seven gifts of the Holy Ghost, in order to obtain them, to communicate them to us, and to make them bear fruit; to subdue, by virtue of a special force, the seven demons who preside over the seven deadly sins; to preside over the seven most brilliant bodies in the firmament; to make us practice the seven virtues necessary for salvation, the three theological and the four cardinal. "Since, under the direction of Satan, seven demons preside over the seven deadly sins and, in their implacable hatred of man, neglect nothing to make us commit these sins and lead us to damnation: why should we not believe that, under the great King of the City of Good, seven Angels, chosen from among the noblest, are charged with standing up to these seven principal enemies, protecting us from their attacks and making us practice the virtues which must ensure our eternal salvation? Can attack be superior to defense? And, if there is among the bad angels an agreement to destroy men, why should there not be one among the good angels to save them (1)?"

Faithful heir to these lofty teachings, the Church has taken care to reproduce them in its hierarchy. Let us say better, the divine founder of the Church Militant wanted it to offer, in its hierarchy, the image of the hierarchy of its sister, the Church Triumphant. Why do we see the apostles, led by the Holy

Ghost, establish seven deacons and not six or eight? Why did the first successors of Saint Peter create seven cardinal deacons? Why did they order that seven deacons assist the Supreme Pontiff and even the bishop, when he pontificates? In order to recall the seven Angels assisting at the throne of God. "These seven deacons," says an ancient author, "were called the eyes of the bishop, through whom he saw all that happened in his diocese. Now, God is the first and greatest of bishops. His diocese is the world. He sees all that happens there by means of seven angelic deacons. Not, certainly, that he needs creatures, as the bishop needs secular deacons, to know all things; but he uses them for the same reason that makes him employ secondary causes in the government of the universe. This reason is to honor his creatures (1).

The seven great angelic Princes occupy too large a place in creation and in the government of the world; they obtain too many favors for us, render us too many services; they are too honored by God himself for the Church to have forgotten to pay them a special cult of recognition and veneration. Their memory is celebrated in different parts of the Catholic world; but nowhere is it as alive as in Sicily, Naples, Venice, Rome, and several cities of Italy.

These places, where ancient traditions seem to be preserved more religiously than elsewhere, show them to you represented in painting, sculpture, and even mosaic. Palermo, the capital of Sicily, has a beautiful church dedicated to the seven Angels, princes of the heavenly host. In 1516, their images, of great antiquity, were discovered by the archpriest of this church, the venerable Antonio Duca. Often urged by divine inspiration, this holy man came to Rome in 1527 to propagate the cult of these angels and to find and build a sanctuary for them.

After much fasting and prayer, he gained the merit of knowing, by revelation, that the Baths of Diocletian were to be the temple of the seven Angels, attendants at the throne of God. The reasons for the divine choice were that these famous Baths had been built by thousands of earthly angels, that is, by forty thousand Christians condemned to this arduous labor; that their gigantic construction had lasted seven years; that among all these martyrs, seven shone with a brighter splendor: Cyriacus, Largus, Smaragdus, Sisinnius,

Saturninus, Marcellus, and Thrason, who encouraged Christians and provided for their needs.

This revelation having been confirmed, the sovereign pontiffs Julius III and Pius IV ordered the Baths to be purified and dedicated in honor of the seven Angels, attendants at the Throne of God, or of the Queen of Heaven surrounded by these seven Angels. Michelangelo was entrusted with the work. With the rich materials from the voluptuous Baths of the greatest enemy of Christians, the famous architect built the splendid church that is still admired today. It was on August 5, 1561, that Pius IV, in the presence of the Sacred College and the entire Roman court, solemnly consecrated it to Saint Mary of the Angels and honored her with the title of cardinal (1). We see that, in her maternal solicitude, the Catholic Church neglects nothing to make us know the angels, to honor them, to bring us closer to them and assure us of their powerful protection. Nothing is more intelligent than such conduct. We are of the family of the angels and we must live with them for all eternity.

Let us move on to the second hierarchy. As we have already noted, there are no leaps in nature. All creations touch and are linked by mysterious bonds, so that the last productions of a higher kingdom merge with the highest productions of the lower kingdom (2). The same law governs the world of intelligences, the prototype of the world of bodies. Thus, the Thrones, the last order of the first angelic hierarchy, immediately touch the highest order of the second, the Dominations. If the Thrones end the hierarchy of the Assistant Angels, the Dominations begin the hierarchies of the Administrative Angels. These latter, two in number, are in the government of the world and the City of Good, what the Heads of the great bodies of the State, the Army Generals, and the Magistrates are in human societies. The highest is composed of the Dominations, the Principalities, and the Powers. To indicate and command what must be done is the role of the Dominations. They are so called, and rightly so, because they dominate all the angelic orders charged with executing the will of the great King: just as the generalissimo of an army dominates all the commanders placed under his command, and directs them to maneuver according to the intentions of the prince whose representative he is (1).

To continue the comparison, the Principalities, whose name means "conductors according to sacred order" (2), represent the generals and senior officers, who command their subordinates to move and maneuver, in accordance with the instructions of the generalissimo. Princes of nations and kingdoms, these powerful spirits lead them, each in his own capacity, to the execution of the divine plan. In this ministry, the most important of all, they are assisted by the angels immediately subject to their orders. From this results the magnificent harmony of which Saint Augustine speaks. "The inferior bodies," says the great bishop, "are governed by the superior bodies, and both by the angels, and the bad angels by the good (3).

Finally come the Powers. Endowed, as their name indicates, with special authority, these angels are charged with removing obstacles to the execution of divine orders, by driving away the evil angels who besiege nations, to divert them from their ends. In the human order, their analogues are the public powers, charged with driving away evildoers and thus removing obstacles to the reign of justice and peace (1).

The third angelic hierarchy is made up of the Virtues, the Archangels, and the Angels. In the soldiers who make up the different corps of an army, each of which has its own particular purpose, in the subordinate administrators with limited jurisdiction, we find the image of the last three angelic orders and the idea of their functions. The Virtues, whose name means strength, exercise their dominion over material creation, immediately presiding over the maintenance of the laws that govern it, and preserving the order we admire. When the glory of God demands it, the Virtues suspend the laws of nature and perform miracles. Thus, the invisible agents that surround us reveal their presence and show that the material world is subject to the spiritual world, just as the body is subject to the soul (2).

All the ministries of the angelic orders relate to the glory of God and the deification of man, in other words, to the government of the City of Good. Human beings, subjects of this glorious City, are the particular object of the angels' solicitude. Between them and us exists a continual intercourse, represented by Jacob's ladder. To descend the steps of this mysterious ladder and come, on solemn occasions, to fulfill important missions for man, to preside

over the government of provinces, dioceses, and communities—such is the dual function of the Archangels, whose name means Superior Angel, or Prince of the angels properly speaking (1).

Below this order is that of the Angels. Angel means envoy. Since all celestial spirits are the notifiers of divine thoughts, the name angel is common to them. To this function, the superior angels add certain prerogatives, from which they derive their proper name. The angels of the lowest order of the last hierarchy, adding nothing to the common function of envoys and notifiers, simply retain the name of angels. In a more immediate and more habitual relationship with man, they watch over the protection of his double life and bring him, at every hour, at every moment, the light, the strength, the graces he needs, from the cradle to the grave (2).

If we summarize this brief sketch, what an immense horizon opens before us! What an imposing spectacle unfolds before our eyes! It is therefore true that instead of being nothing, the upper world is everything; that reality is the invisible; that the material world lives under the permanent action of the spiritual world; that God governs the universe through his angels, freely, without necessity, without constraint, as a king governs his kingdom through his ministers, and a father, his family, through his servants. It is also true that the action of these governing spirits reaches every part of the whole, so that neither man nor any creature is abandoned to chance, left to its own devices, or defenseless against the attacks of hostile powers (1).

Princes and governors of the great City of Good, to which the entire system of creation relates, the angels, in the material order, preside over the movement of the stars, the conservation of the elements, and the accomplishment of all natural phenomena, which delight or frighten us. The administration of this vast empire is shared among them. Some care for the celestial bodies, others for the earth and its elements; others for its products, the trees, plants, flowers, and fruits. To others is entrusted the government of the winds, the seas, the rivers, the fountains; to others, the conservation of animals. There is not a visible creature, however great or small, that does not have an angelic power charged with watching over it (2).

The animal man, we know, *animalis homo*, denies this angelic action; but his denial proves only one thing: that he is animal. For man who has intelligence, this action is evident. Wherever material nature reveals order, harmony, movement, a purpose, there one immediately recognizes a thought, an intelligence, a moving and directing cause. Now, nothing in material nature occurs without order, without harmony, without movement, without purpose.

What is the principle of all these things? It is not, it cannot be, in matter, inert and blind by its nature. Certainly, the wind knows neither where nor when it should blow; nor with what violence; nor what storms it should stir up; nor what clouds it should gather. Do rain, snow, even lightning know where they should form, where they should fall; the direction they should follow, the goal they should reach? the day and hour when they must accomplish their mission? The same is true of other material creatures, so improperly adorned with the name of agents.

Where then is the principle of order, harmony, and movement? Unless we admit effects without a cause, it must necessarily be sought outside material creation, in an intelligent nature, essentially active, superior and foreign to matter. It is there, in fact, and there alone, that true philosophy places it. Speaking of the Creator, the principle of all movement and all harmony, the prophet tells us: Creatures do his word, that is, execute his will, faciunt Verbum ejus. But how is the creative word placed in universal and permanent contact with the lower world, down to the last of the beings of which it is composed? In the same way as the word of a monarch with the most distant and obscure parts of his empire, through intermediaries.

God's intermediaries are the celestial spirits, qui facit angelos suos spiritus. This truth is of universal faith. In all climates, in all ages, paganism itself proclaims it, and Catholic theology manifests it in all its splendor. The knowledge that all parts of the universe live under the direction of angels: what an inexhaustible source of enlightenment and admiration for the mind, of respect and adoration for the heart!

In the moral order, no less certain and even more noble is the ministry of angels. They are, according to Lactantius's beautiful expression, appointed to

the care and cultivation of the human race (1). Here again, their functions are no less varied than the needs of their wards. Some guard nations, each their own (2). Others, the universal Church. Like a formidable army defending a besieged city, they protect the City of their King, the Holy Catholic Church, in its eternal war against the powers of darkness (3). There are those charged with the care of each Church, that is, of each diocese in particular. "Two guardians and two guides," the ancient Fathers teach with Saint Ambrose, "are appointed to each Church: one visible, who is the bishop; the other invisible, who is the guardian angel (4)."

If, to preserve it and prevent the devil from defiling or destroying it, the smallest creature in the physical order, an insect or a blade of grass, lives under the protection of an angel, how much more is the human being, however weak we suppose him to be, the object of equal solicitude. Every man has his guardian angel. A powerful guardian, the prince of the City of Good watches over us, even in the womb, to protect our fragile existence against the thousand accidents that can compromise it and deprive us of baptism.

Let science speak for itself: "Great dignity of souls, since, from birth, each has an angel to guard it! Before being born, the child attached to the maternal breast is in some way part of the mother; just as fruit hanging from a tree is still part of the tree. It is therefore likely that it is the mother's guardian angel who guards the child enclosed in her womb: just as one who guards a tree guards the fruit. But, at birth, is the child separated from the mother? Immediately, a special angel is sent to guard it (1)."

An inseparable companion in our lives, the guardian angel follows us in all our paths, enlightens us, defends us, lifts us up, and consoles us. Intermediary between us and God, he intercedes on our behalf, he offers to the Ancient of Days our needs, our tears, our prayers, our good works, like a sweet-smelling incense, burned in a golden censer. His mission does not cease with earthly life. It lasts as long as man has not reached his end. Thus, the angels present souls to the tribunal of God, and introduce them into heaven. If the door is temporarily closed to them, they accompany them to purgatory, where they console them until the day of their deliverance. As for those whom stubborn pride makes unruly to their advice until death, the princes of the City of Good

abandon them only on the threshold of hell, a burning abode prepared for Satan, his angels and his slaves. As they presided over the government of the world, the angels will attend its judgment, they will awaken the dead and make the eternal separation of the elect and the reprobate (1).